

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, SEPT. 14, 1916

NEW SERIES, VOL. XVIII, NO. 37

Rev. John A. Held, once pastor at Natchez, recently resigned at San Marcos, Texas and accepted the church at Stanford.

Rev. W. R. Cooper is in a meeting this week with Pastor R. L. Wallace at Inverness. Brother Robert L. Cooper is leading the singing.

Rev. F. M. McConnell, one of the Texas evangelists and former mission secretary in Texas has been elected mission secretary in Oklahoma.

Rev. S. G. Pope writes that a good meeting is going on at Belzoni, where Rev. H. L. Martin and the Clarke College quartet are assisting.

Rev. J. J. Mayfield, of Meridian, assisted Pastor L. B. Campbell in a meeting at Chunky in which twenty-eight souls were added to the church by baptism.

It is good to see such strong testimonials from the Kentucky brethren to the worth of the new pastor that has come to Tupelo in our State. Glad to welcome Brother J. J. Cloar and all others of that kind to Mississippi.

Pastor J. H. Fuller preached in the meeting in his church at Brownsville and reports one of the best meetings that the church has had in many years. Twenty-three were added to the church.

Pastor J. B. Leavell, of the Baptist church at Oxford, preached in a tent meeting recently in his home town. At the close of the meeting quite a number were received into the church by baptism. Last week he assisted Pastor M. K. Thornton in a meeting in Bessemer, Ala.

T. R. Paden assisted A. C. Furr in a good meeting at New Bethel church, in which fourteen were received for baptism. Brother Paden gives up his work at Shuqualak, November first, and some church or churches in the State needing a pastor ought to lay hands on him, a consecrated man and good preacher.

There are as many people killed, wounded and captured in the war in Europe daily as there are men, women and children, white and black in the largest city in Mississippi. There are 4,800,000 in military prisons and 5,000,000 in hospitals, more than twice as many in each as there are people of all sorts in the two states of Mississippi and Alabama combined.

It is said that while preachers' sons form less than one-half of one per cent of the whole population, nearly one out of every twelve Americans mentioned in "Who's Who in America" was a son of a minister; and out of thirty-seven names in the University of New York's Hall of Fame, seven were the sons of ministers; also it is said that in England more than one out of every nine men mentioned in the Dictionary of National Biography were the sons of ministers.

Dr. Masters writes, "The friends of Dr. B. D. Gray, corresponding secretary of the Home Mission Board, throughout the South, will be glad to know that he is improving satisfactorily from an operation which it was found necessary he should undergo. The operation was performed by Dr. F. W. McRae, a prominent Atlanta surgeon, at the Georgia Baptist Hospital. From his bed, Dr. Gray sends greetings to the brotherhood and expresses his gratitude at the prospect that he may be able soon to be back on the great task of working for home missions."

Editor Laws of the Watchman-Examiner, in a recent issue, suggested the propriety, if he did not indeed urge the necessity, of more emphasis on evangelism in the theological seminaries implying the need of a chair in each institution for that purpose. One of the professors in Rochester Seminary dissents from the view expressed and in a carefully prepared article uses this language: "An intimate knowledge of the inner life of our seminaries would convince one who is free from prejudice, as I believe the writer of the article in question is, that the work of all the chairs finds its natural and conscious focus in the aim of bringing the student into such an intimate fellowship with Christ and in such sympathetic acquaintance with the currents of human experience today that the pathway to the hearts of men and the relation of Jesus Christ to their needs may lie open to his mind." Now we submit that any man who writes in that style needs a whole school of evangelism close enough to him to burn up all the dross of useless words and incomprehensible speech and fill his soul with a burning zeal for the conversion of men that expresses itself in simple, homely preaching. He ought to go to a protracted meeting. This is said not for his sake alone, but many preachers get into such a "hyfalutin" style of speech that a common sinner could never find the way to Jesus under their instruction. Talk English and learn it in the Bible.

Paul prays for the Romans "to be of the same mind one with another according to Christ Jesus." Those who are seeking a union of all sorts of people in one organization ought to notice this carefully, for it is in line with the Lord's praying in the seventeenth chapter of John. Paul does not pray that they may be collected into one company or corralled into the same pen or may wear the same tag, but that they may "be of the same mind." That is where essential unity lies and from this all unity that is desirable will come. You will observe also that it is "according to Christ Jesus." That which is attained by mutilation of the truth or ignoring of it or violation of it ought not to be sought. That which is contrary to Christ Jesus ought to be broken up. But everybody ought to seek that which is according to Christ Jesus, that with one accord we may with one mouth glorify the God and Father of our Lord Jesus Christ. You will notice that this prayer of Paul's is directed to "the God of patience and comfort." It will be secured by long waiting, persistent effort and the strengthening (not stupefying) of a healthy conscience. It will not be manufactured overnight by councils and committees. It is not an artificial product but the product of moral and spiritual forces under the operation of the Spirit and according to His truth.

Arrangements ought to be made by the people entertaining the associations for a meeting of the ladies in the interest of the W. M. U. At one association last week the failure to do this resulted in considerable interference with the work of the association and at another in forcing women to violate the Scripture by holding their meetings and speaking in the presence of men.

A letter from Dr. Van Ness tells of the improvement of Dr. Frost and expresses hope of his getting back to his work.

Rev. Alex Hughes reports a good meeting in which he preached at Findly. He and Rev. J. R. McCradle began a meeting Wednesday at Fernwood.

Pastor E. D. Solomon, of Fifteenth avenue church, Meridian, began a meeting Sunday, having to his help Rev. Jas. B. Leavell and Singer Chas. Butler.

It is announced that Rev. J. L. Phelps has accepted the pastorate of Kingston church, Laurel, giving up the work at Canton, October first.

A Methodist meeting is reported at Hianassee, Ga., in which most of the converts joined the Baptist church and all who joined the Methodist church were immersed.

For Sale—In order that the money may go for missions, two matched spotted Shetland ponies, three years old; a bargain. Address "M.," care Baptist Record, Jackson, Miss.

Pastor W. A. Roper reports a good meeting at Kosciusko, where Dr. W. A. Borum assisted him. There were twenty-two additions to the church, fourteen of whom were by baptism. The church was greatly helped.

Mr. A. B. Smith and Miss Jessie May Lomax were married in Jackson on September 8th. Mr. Smith is a well known business man of Jackson and Miss Lomax is a worthy daughter of the sainted A. A. Lomax.

Rev. H. E. Dana has returned to the Ft. Worth Seminary after spending the summer as evangelist of the Louisiana State Board. He organized three churches, had seventy-four professions of faith, received ninety-eight church members, thirty-seven of them for baptism.

J. C. Stalcup, a layman has resigned as Secretary of Missions in Oklahoma, after a service of thirteen years, the resignation to become effective as soon as his successor can be secured. He was one of the oldest secretaries in length of service.

The friends of Mr. P. H. Lowrey, of Blue Mountain, hear with pride of the eagerness with which his poems are received by the leading magazines. He is now on the editorial staff of Collier's, which, however, does not remove him from his work at Blue Mountain.

While a certain Scotch minister was conducting religious services in an asylum for the insane, one of the inmates cried out wildly: "I say, have we got to listen to this?" The minister, surprised and confused, turned to the keeper and said, "Shall I stop speaking?" The keeper replied, "No, no; gang along, gang along; that will not happen again. That man only has one lucid moment every seven years."

Professor Henry C. Adams, of the University of Michigan, who is now an adviser of the Chinese government at Peking, made this statement the other day: "When I came to China I did not think much of foreign missions or foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China."—Baltimore Sun.



## THE FIELD GLASS

### A GOOD ORDER OF BUSINESS FOR ASSOCIATION MEETINGS.

(T. J. Moore.)

It is so important that every moment of the very precious time given to the session of our district associations be used to the best possible advantage that I am suggesting a program that may help some to this end.

Any moderator or messenger who wishes to may clip it out and offer it for adoption at the opening of the session. This is planned for a two day's session:

#### Order of Business.

10 O'clock. Devotional service.

10:30. Call to order; appoint Finance Committee with instruction that the messenger with letters and funds, one after another, retire to the Finance Committee and hand in letters and funds and return to their seats in the body.

Pass blank enrollment cards for signature of messengers.

Proceed at once to election of officers, taking up cards later.

Appoint Committee on Digest of Letter with instruction to report at 2 o'clock.

11:00. Associational sermon by appointee, followed by a collection for orphanage.

12:00. Adjourn for dinner.

#### Afternoon.

2:00. Report of Committee on Digest of Letter.

2:30. Report on State Missions.

3:30. Report on Home Missions.

4:30 Adjourn.

#### Night Session.

7:30. Devotion.

7:45. Fund for aged ministers.

8:00. Christian Education.

8:45. Hospitals.

9:30. Adjourn.

#### Second Day.

8:45. Devotional service.

9:00. Orphanage.

9:30. Sunday Schools.

10:15. Publication.

11:00. Foreign Missions.

11:45. Woman's Work.

12:00. Adjourn for dinner.

#### Afternoon.

2:00. Layman's Movement.

2:30. B. Y. P. U.

3:00. Prohibition.

3:30. Resolutions.

4:00. Final adjournment.

Let some one in each association examine this suggested order of business, note such changes as he thinks should be made and offer it for adoption at the opening of the session, and I think it will be very helpful.

### RALLY AT MACEDONIA.

Sunday was a god day at Macedonia. In the morning Mrs. Janie L. Graves gave us an interesting talk on our South China missions. For more than twenty-eight years she has been a missionary in China. She told of the marvelous changes God hath wrought through the gospel in China, even in the short time she has been there. She showed us an idol that had been worshiped by one family, from generation to generation, for four hundred years. When they learned of Christ through our missionaries they turned from idols to worship the true and living God.

The cruel custom of foot-binding has been almost completely abandoned in her field by the coming of the gospel. She showed a shoe about four inches long that had been worn by

a grown woman. During the intermission she showed many interesting curios of dress, manner of eating and pictures of people and buildings. After her talk, the regular preaching services were held.

After an intermission and bountiful refreshments the large crowd returned to hear an interesting talk from Miss Shuman, a teacher in one of the mountain schools, under the direction of the Home Mission Board. She was followed by Norris Palmer in a good talk on B. Y. P. U. work. He hopes to organize a union at this church in the near future.

Bro. W. G. Bennett and his class furnished the music to the delight of all.

Great good was done, we think.

W. E. BERRY,  
Blue Mountain, Miss.

## Mississippi Woman's College

### PREPARING FOR OPENING.

The college opens Wednesday, September 20. We have at this writing over forty more room fees than on this same date last year. Some reservations are for some distance in the future as the one recently received from Moss Point, which is given below:

Moss Point, Miss., Sept. 1, 1916.

Mississippi Woman's College:

A fine girl came to our house this morning and she shall be called Mary Alice. She has selected the Woman's College and wants a room for 1930. With best wishes for next session.

HOMER H. WEBB.

I asked several brethren to ask their church or Sunday school for ten dollars upon the expenses of a very worthy girl. The responses were gratifying. Bros. J. E. Byrd, R. B. Gunter, A. H. Dale, W. C. Tyree, A. T. Stovall and Theo. Whitfield answered promptly in the affirmative for their church or Sunday school. Bro. H. L. Watts of Winona, writes me that he announced in Sunday school he would offer ten people; the God given opportunity to share such a blessed privilege with him and that in less than five minutes the following people gladly accepted his offer: C. H. Aldridge, O. W. Sturdivant, Sid Jones, A. S. Carl, Jones Harvey, H. L. Watts, Miss Mattie Lou Walker, Miss Alma Billingsley, Mrs. B. A. Talbert, Mrs. W. M. Talley. I thank the Lord daily for all of these my brethren and sisters who have made my heart glad by their readiness to help a splendid girl.

I have been so busy this summer that my letters to the Record have been very irregular. The July storm damaged the college buildings to the extent of more than a thousand dollars. Also poor crop prospects have made me devote most of my time to field work. However, every indication now points to an opening at which we will not have a vacant place and girls to spare. We will be glad to have our friends be with us.

J. L. JOHNSON,  
Hattiesburg, Miss.

### SALARIES OF THE BAPTIST MINISTERS.

(T. E. Tomlinson.)

So many varying statements have been made and so frequently incorrect figures have been given that recently I have been trying to obtain an exact statement of the conditions confronting our ministry today. I have turned aside from annuals, year books and all publications of a similar character and through the

aid of trusty men have tried to ascertain the actual salaries received by our ministers in the various states in the Northern Baptist Convention. My studies as yet are not complete, but so many interesting facts have been secured that I am ready to inform the denomination concerning some of the results.

Conditions not unnaturally vary markedly in different parts of our country. In the states in which rural churches abound naturally there is a lack of extremes. High salaries are not paid nor are they necessary. On the other hand, however, even a modest salary means more than the same amount in a large city. The ability to provide an income on which a family can subsist is largely relative. Without question, a minister receiving a salary of \$600 and a parsonage in the country, provided he has a garden and also provided that he works in the garden, has a much better living than his friend in the city whose salary in actual receipts may be twice as large. Nor is rent the sole difference. The entire manner of living is radically dissimilar and requirements consequently vary.

And yet when all these things have been said, I am finding the conditions much more startling than I expected after several years of working for the Benefit Board. What I wanted was to find out what possibilities there are for our ministers to make provision for old age.

The figures I am giving are taken from different parts of our country where conditions are quite unlike. For example, in Massachusetts, outside of Boston, I find that 62 per cent. of our pastors receive salaries of which \$1,000 is the maximum. In the same state 19 per cent. of the ministers have a maximum salary of \$600. A salary of that amount is a marked exception in Boston. In certain associations, such as Barnstable, for example, 83 per cent. of the pastors receive up to a maximum of \$1000 each, while 31 per cent. have a maximum of \$600. On the other hand, only about one minister in five receives as much as \$1,000. In the Salem Association not one pastor is in the \$600 class, while fifteen out of twenty-five ministers receive \$1,000 or more.

In other New England states, Maine reports 10 per cent. of its ministers receiving a salary of \$1,500 or more per year.

In Connecticut 23 per cent. belong to the \$600 class and 82 per cent. to the \$1,000, while only eleven ministers out of 116 receive as much as \$1,500.

One must not forget that 73 per cent. of the churches in Maine have each less than 100 members, while 48 per cent. of the Connecticut churches make a similar report.

In New Hampshire the report is given more in detail. It is true that 73 per cent. of the New Hampshire churches have each less than 100 members. This statement, however, must be supplemented by the fact that the state convention has a large endowment fund.

In a detailed report the following table is given of salaries in New Hampshire:

One at \$400; 3 at \$500; 1 at \$500 and parsonage; 2 at \$600; 7 at \$600 and parsonage; 1 at \$650; 3 at \$650 and parsonage; 12 at \$700 and parsonage; 2 \$750 and parsonage; 5 at \$800 and parsonage; 3 at \$900; 7 at \$900 and parsonage; 1 at \$1,000; 4 at \$1,000 and parsonage; 3 at \$1,200; 1 at \$1,200 and parsonage; 3 at \$1,300 and parsonage; 1 at \$1,600; 2 at \$1,600 and parsonage; 1 at \$1,800; 1 at \$2,700.

Rhode Island reports an unusually large percentage receiving \$1,500 or more, namely, 18 per cent. Thirty-six per cent. belong in the \$1,000 class, while 11 per cent. have \$600 as a maximum salary.

In New York exactly 50 per cent. of the churches in the state have less than 100 members each. The statistics for salaries are not yet complete, as only 586 are reported. In the Empire State thus far the reports show that 90 per cent. of our ministers receive salaries the maximum of which is \$1,000. Only 10 per cent. receive as much as \$1,500 per annum.



Even when New York City and Brooklyn are included, only 12 per cent. belong to the last-named class. Fifty-seven per cent. receive salaries, the maximum of which is \$600.

Moving into the Central West, an investigation in Michigan, in which state 82 per cent. of the churches report less than 100 members each, I find that 83 1-3 per cent. of our ministers receive salaries the maximum of which is \$1,000, while 16 2-3 of our ministers have a maximum of \$600.

In Colorado, where 51 per cent. of the churches have less than 100 members each, the report shows 77 per cent. of the ministers receiving a maximum of \$1,000 each. Ten per cent have a maximum of \$600 and 14 per cent. as much as \$1,500.

Southern California stands almost alone in the Northern Baptist Convention. Conditions there, however, are not similar to those in many of the eastern states. The problem of old and rural churches is comparatively unknown. City mission churches abound, but country churches are rare. Only 33 per cent. of the churches in Southern California report a membership of 100 or less. Of the salaries paid our pastors only 49 per cent belong to the class which have \$1,000 as a maximum, while 50 per cent belong to the class receiving at least \$1,500. Only 14 per cent can be classified with those who have a maximum salary of \$600.

In most of the states the percentages run marvelously even. In round numbers, from 77 to 83 per cent. of our pastors receive salaries of which \$1,000 is the maximum. A large percentage of that class have salaries, a maximum of which is \$600. About one Baptist minister in ten receives as much as \$1,500 per year.

In view of the ascertained facts I am presenting, I am asking any candid reader if the problem of old age or a breakdown in middle life can be solved by our ministers and churches in any other way than through the work which the Ministers and Missionaries Benefit Board is inaugurating? The demands upon the ministers in social lines, hospitality, benevolence, travel, education and several other ways far exceed those upon other men who may be the recipients of salaries no larger. The marvel is not that our ministers do and give so little, but that they are able to do and give so much. All honor to them for their self-sacrificing labors of love. We have no desire to make their path unduly easy, but the great Baptist denomination, in view of such conditions, assuredly confronts a call to make a just and reasonable provision for those who not only without hope of reward, but also in the face of assured stringency, if not of poverty, are doing a great work.

23 East Twenty-sixth St., New York City.

#### CAN A DEMOCRACY BE MADE EFFICIENT?

(Edward B. Pollard, Ph. D.)

These are testing times for democracies. Can a democracy mobilize in an emergency? Is it a match for an autocracy in a quick and efficient use of its forces? These questions have lately been raised concerning both governments and churches in the light of world events of the past two years. Let us not be too hasty in drawing conclusions. A study of surface facts seldom yields satisfactory results.

The history of the relation of the individual to the mass and of both to the master, or overlord, is a long and interesting one. First, the family, the tribe, the state, was the unit, each governed from a power or powers above. At length the individual emerged, demanding a measure of self-government. In the midst of the modern era of individualism there has developed a conspicuous reaction toward centralized control, as exemplified best in the German nation. Its ideal is that of a highly trained individual in a perfectly constructed system, directed from above, in the interest of the collective whole.

There are those, like Bernhardt, who do not hesitate to declare that individualism is dead,

that democracy can never be made to work, and that collective efficiency, controlled by the governing few, must take the place of the clumsy and wasteful individualism; and that Germany has been raised up expressly to show the modern world how to scrap its democracies and build an efficient collectivism upon the ruins.

#### Pressing Problems of Democracy.

This challenge clearly lays bare the pressing problem of democracy both in church and in government. Can democracy and efficiency live together? Can a church, or a state, which begins with the people and organized upward, be made as efficient as a church or a state which begins with the ruler and organizes downward? To put the matter more concretely, can those elements which have made Germany such a tremendous world power be democratized, or are thoroughness, system, efficiency, unselfish co-operation for a common end possibly only in an autocracy?

It has sometimes been taken for granted that the European war will destroy kings and enthrone the people. So may it be! But has not centralized control thus far seemed to give a better account of itself than has democracy? Was not Germany prepared and efficient, and were not democratic England and France unprepared for the destructive efficiency of Teutonic machine?

That collectivism, controlled autocratically, may be more quickly mobilized for the accomplishment of some definitely prescribed end, is very probable. That it has often proved more efficient in the achievement of a particular task than a democracy has shown itself to be, is also clear. Does this fact force us to conclude that democracy is a failure and autocracy the coming good?

Those who have lately been decrying democracy in the interest of practical efficiency.

#### Overlook Some Important Truths.

That centralization of control often proves more effective in given cases requires no argument. But democracy pre-supposes the worth and the welfare of the individual, and does not look simply upon the achievement of some particular present task. Democracy, from a spiritual present task. Democracy, from a spiritual point of view, has been truly described as "a mode of dealing with souls." Autocracy assumes that men are but pawns to be moved about for purposes quite outside of themselves. Democracy implies a willingness even to sacrifice a present advantage, if necessary, for the development of the individual; and so the attainment of a great ultimate good. For as responsibility is placed upon the individual, he grows. Responsibility is itself educative; and since men learn only by doing, as Froebel pointed out, members in a democracy have the best opportunity for self-development. The success of the whole depends upon the practical intelligence of each individual part. In this the significance and hope of democracy lie.

#### Autocracy in Itself is No More Efficient Than Democracy.

Else Russia would have proved as competent as Germany. Germany's wonderful success lies in the fact that with her centralized control she has looked carefully after the education and social welfare of the individual—no nation more so. Without these democratic policies, Germany, with all her absolutism, would be woefully inefficient. Her strength lies in having thoroughly trained each individual to do well what he is called upon to do in the making of the nation. To all appearances Germany has found the secret of efficiency and has shown that it lies in a perfectly trained individual, put under the absolute and unquestioning control of the over-lords, who have organized society from the top down, and whose will is law. If this is the final testimony of the current experiences of the world, then democracy has finished its course.

But we are not to be too hasty. It makes no difference how well trained an individual may be for his particular task, there will be

#### Lacking a Vital Element in His Education if He is Not Taught to Think For Himself.

The power of initiation is essential to any adequate human training. The autocratic method of training may render the individual a perfect piece of a completely adjusted machine, but the will of the individual (which needs education quite as much as the intellect or the hand) becomes atrophied. Such an education may make for present, outward efficiency; it may make for a certain loyalty to the leader and to the entire group, or the nation, of which one is a part; but it fails in the well-rounded development of men and women. As a recent writer puts it: "The 300 men who combine their labor and intelligence to the making of a watch will forget that they themselves are not parts of a larger watch, to be wound up by some outside hand and to be carried in the pocket of some kaiser. And once this oblivion has come over them, there is no limit to their loyalty, no sacrifice that they will not make to remain parts."

But it is not this type of efficiency really degradation? If the individual's will is trained only to obey an over-lord then the power of moral distinction is soon lost. Strike down individual responsibility and soon all moral judgments are thrown into confusion. And do we not here discover a reason why Germany today has shocked the ethical sense of the entire world? The individual is simply doing what he is told, and those who tell him are following "manifest destiny"—so everything is justifiable if it accomplishes the purpose.

#### Practical Side of Machine Efficiency.

But what about the practical side of machine efficiency? In the long run, it is bound to fail. For unless the will be educated; unless the capacity for initiation be developed, there will be an inevitable deterioration in the intelligence and powers of those that control the great human mechanism. Capable leadership must be developed to run the machine; and leadership must be fed and reinforced from beneath. The German method, therefore, will of necessity tend to its own undoing by crushing out the genius for leadership in the masses. For history does not bear out the hope that the so-called ruling or privileged classes will continue to develop such intellectual and moral power as that they can certainly continue to supply leadership capable of directing efficiency the policies and activities of the people for all time. Leadership must continually be enriched from the strata below or nations perish at the top. Ex-President Eliot, speaking of Germany's "tremendous example of efficiency," says: "Germany's successes so far have been the product of the efficiency of her fighting machine, but have you ever stopped to consider that the inventions which have made this efficiency possible are the inventions of a free people?"

Germany's part in this war is itself suggestive of the truth of our claim. She did not fail in her machine when she did not reach Paris and "end the war by September." She failed by the imperfect calculation of her leaders, who erred in presaging what Belgium would do, and again what England would do. No; true and ultimate efficiency must take into consideration the development of the whole man, as well as of the whole people. Herein lies the weakness of autocracy and the strength of a free people.

In another brief paper we should like to ask the question: How a democracy, such as we have in our Baptist churches, can be made efficient?—Baptist Commonwealth.

#### NOTICE.

The Central Association will meet with the Utica church, October 5th, and we are expecting a large attendance. There is a cordial welcome for all who will attend. It will enable us to make it more pleasant for all if we can know in advance just how many are coming. So we ask all who are coming to notify us by writing to the pastor and state when you will arrive and just how long you can stay. Come and stay all the session, if possible.

N. A. EDMONDS, Pastor.



# The Baptist Record

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## EDITORIAL.

### THE BIBLE, GOD'S BOOK.

It is our purpose here to give a series of articles about the Bible with hope of making its character and value more evident. We trust these may prove interesting and helpful to those who love the Book and may lead others to love it. This work will be done from time to time and as vigorously and frequently as other duties will permit. All of the articles will be brief.

The Bible is unlike any other book in that it undertakes to cover all time from the beginning to the end. It is largely a history with enough of prophecy to make it complete. The history is not simply history but is intended to instruct in the way of righteousness and to make the prophecy more intelligible. Prophecy is just history written beforehand, and it takes a prophet to write the history in the Bible as truly as to foretell the events of the future. Many of the things which are recorded as history in the Bible are as truly matters of revelation to the man who wrote them as the prophetic portions of the Bible. They are not matters of conjecture with him. They were not the results of study or investigation, though they do not exclude study and investigation. They are not his interpretation of nature, nor his understanding of the facts, but they are the facts and truths which God thought necessary for men to know and which He therefore made known to men.

According to its own testimony no Scripture is "of private interpretation," or "comes of its own interpretation." That does not mean that any private person is forbidden to interpret it for himself; nor does it mean that any person or class of persons is allowed the exclusive privilege of interpreting it for others. But it does mean that no writer of Scripture originated what he wrote. It was not simply his own personal or private interpretation of the facts of the past or as to the truth which he taught. That this is what it means is shown by the positive statement as to its origin, which immediately follows, namely, that "Prophecy was never brought by the will of man; but moved by the Holy Spirit, men spoke from God."

This same quotation from Peter makes it impossible for one who believes in the truthfulness of the Bible to accept the teaching that the Bible is made up in part or whole by getting together a group of earlier books or documents and forming a readable volume out of them. It is not a crazy quilt or patch work of various scraps like the old negro's trousers until it was impossible to discover which was the original. That there were earlier books than the Bible it is not denied; that the Bible writers had access to them may have been altogether probable, in some cases certain, that some of these books were serviceable to the men who wrote the Bible may be very true. But that these were excel-

lently edited or interpreted by them, that they were shaped up by some presiding genius or gradually assumed their present form and place under many hands into the Bible as we now have it is false, if it is true that holy men wrote as they were borne along by the Spirit of God.

The faith and experience of the Saints throughout the ages justifies and confirms the claim that "all Scripture is 'God-breathed,'" or "inspired of God." Just as the rose bush or the fig tree is a new and living thing, quickened by the breath of God upon the clod, the clay, the soil which give their substance to be remade into the living plant, so all knowledge from whatever source derived is passed through the laboratory of inspiration to produce the result we have in the living word of God. It is as much God's book as the flower of the field and the fruit of the orchard are His gifts. They cannot be manufactured by man, but are the work of God.

God is working in the world today as He did in the days of old; the events of today are the achievement and product of His will as they were then. But the people who keep the records today have not the same spiritual insight as the prophets, nor the same unerring inspiration in reporting what they see. The difference is not so much in what God does in the world but between the human and the divine interpretation. The Bible is God's story of what was done, his statement of what is true. The Bible is the unerring revelation from God of things that concern man. By reason of this it is an infallible guide for our conduct and basis of faith. On this account it is of great assistance to us in the interpreting of present day events. It helps us to understand God, His ways of working and thus learn His will, not only in the Book but also in passing events and His providence in our lives. It is a key which helps us to solve our problems and understand His ways with men.

### THE FOOLISHNESS OF SINGING.

The Lord Himself commends what the world condemns as the "foolishness of preaching," meaning not the way some people preach, nor the act of preaching, but the substance and content of the message itself, namely, the story of the crucifixion of Jesus. The Bible also recognizes the value of prayer which the world sees no profit in, quoting those who say, "What profit should we have if we pray unto him?" But there is no word of approval in the Bible for the "foolishness of singing."

By the foolishness of singing, reference is not made here to the music, though some of it is not above criticism; nor to the method of rendering it, though there is room for improvement here; but to the words that we are asked to sing which often have no sense, sentiment, poetry nor religion in them. This is not intended as wholesale condemnation, but to provoke discrimination. Our language and our worship is rich in great hymns and in simple hymns that sweetly breathe the Christian's love and aspiration. They are restful and awakening, meditative and militant, trustful and triumphant. They are the treasures of our hearts and our churches. But in the name of all that is sacred let us beware of rattling, clanking, fizzing and fussy songs that are like the crackling of thorns under a pot. There are some that are so much like the tossing of a tiny bark upon a choppy sea, that you are sea sick on the second verse; or so much like the clatter of a Ford car with two cylinders out of commission, that it strains your back for fear of its stalling on the third line.

Yes, we have all sympathy with the immature and undeveloped. We can stand ragtime and glory in its popular adaptableness. But what we do insist upon is that what we sing shall have some sense in it and some of the substance of the gospel. Look at the words and don't be mesmerized with the swing of cheap rhythm. Now not to be misunderstood, it is better to pick up a few samples of the foolishness

of singing, or the singing of foolishness. We do not take them from the rattle-go-merry of some books that are peddled about over the country by those who have rhymed a few rhymes exploiting a book because they and their friends have a few pieces in it. But sample one of the best of the popular song books and see some of the things that are palmed off for gospel songs and which by being left out would greatly reduce the size of the book and increase its real value. We are sorry to take space for them and will give only a few that the reader may awaken to the necessity of looking to see what he is singing. Sample number one:

"Jesus, Savior, friend of sinners,  
Waits to welcome, waits to bless,  
And I must not keep Him waiting  
For I long for happiness."

Now for the absence of poetry or gospel that would be hard to surpass. The other verses are full of the same emptiness. Now that is put as the first song in a book with many good songs, by a song book maker who has made and sold more books than almost any man in the South. What have we done that we must endure such as that? Let's turn over and forget it by singing "Amazing Grace."

Take this as number two:

"Are you cheerful, brave and prayerful?  
Has your heart grown mellow?  
Find another, friend and brother,  
Help the other fellow."

Now maybe that could be sauced over with music till one could swallow it, but it carries one back to the days of childhood when parents endeavored to make McLean's pills palatable with a spoonful of preserves. For putting together words and phrases which have no connection with one another and no purpose except to make a jingle, this stands A-1. But there are too many of them. Beware of toilet water variety of "Church in the Wildwood," "Nobody to Welcome Me Home." Who will rise up to deliver us from the travesty of worship, the sickly sentimental, soda water with gasoline flavor that pads our song books today? Give us smaller books and songs that speak from the heart the love of Jesus, from hearts that have been broken by His love on the cross and that thrill the souls of those who love to proclaim His grace.

### ABOUT CHURCH DISCIPLINE.

This is not a general treatise of the subject, but is intended to offer a few suggestions on certain phases of it. The best thing to do about it is to prevent it, to keep matters of this kind from coming to the point of public discussion in the church. This cannot always be done, but in most cases it is possible to avoid the odium and embarrassment of hawking matters of delicacy before a public tribunal. It is to be feared that there are a few people who have a sort of pleasure in public trials, just as there is a coarse element that takes a gruesome pleasure in going to a public hanging. There are perhaps some who take pleasure in gratifying a morbid curiosity, just as there are hangers-on about a court house. Some may even take a sort of pleasure in showing how well they can conduct a judicial trial. They like to "show off." A few in this way have sought to gratify a grudge, or take advantage of an offense to humiliate one against whom they entertain ill will. Every thoughtful person who loves the Lord will hate this sort of business.

Now as to how the public discipline of offenders may be avoided. This is best done by preventing the offense. Let the church see to it that conditions are such as to make the offense most unlikely to occur. An ounce of prevention is sometimes worth a ton of cure. There is a measure of community guilt in most wrongs, that is all are responsible for conditions that make the wrong possible. The atmosphere of



the church ought to be such as to render out-breaking sin improbable. If the church is strongly spiritual and aggressive and wholesome in its life, the offenses will be few. It takes a certain atmospheric condition to favor the growth of sin. If the church is busy about the Lord's work, discipline will be reduced to a minimum.

But when the trouble begins it ought to be a matter first for private assistance. "Ye who are spiritual restore such a one in the spirit of meekness." Jesus laid down the principle of giving personal attention to such matters in the eighteenth chapter of Matthew, when he says, "Show him his fault between thee and him alone." Does some one say, "But that was intended for matters that were merely personal." If that is true, the principle of private assistance holds good. However, you will see that the margin of the American revision says, "Some ancient authorities omit *against thee*," making the personal reference at least doubtful and the application general.

If these things fail, then worst may come to worst and exclusion become a necessity. But be sure that the same spirit of love and kindness obtains in all the dealing with the offender. It may be a kindness to a wrongdoer publicly to admonish and rebuke him or exclude him. It was in this spirit that Paul wrote to the Corinthians about a young man guilty of gross sin to "deliver such a one to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

#### OXFORD ASSOCIATION.

This was the forty-seventh session and was full of interest from start to finish. Former moderator Rev. H. L. Johnson was re-elected, Brother Shuford of Batesville made clerk and Brother Higgenbotham, treasurer. The letters were not read, but a careful digest was prepared and read by Rev. W. I. Hargis. The sermon was preached by Rev. J. W. Lee on the text, "The law of the spirit of life in Christ Jesus made me free from the law of sin and death." Brother Lee has the name of being one of the best preachers in the State and those who heard him on this occasion are prepared to believe it. The dinner hour found the long tables well loaded, for Bethel church knows no bounds to hospitality and Pastor Metts looked pleased with the way they did. The afternoon was given to Education, Hospitals and Publications. It made a full program and the visiting brethren had their inning. Brother Harrington made a good speech in the interest of the educational work, Brother Lee made the Hospital report, making a telling plea and introducing Brother W. A. McComb the representative of the Baptist Hospital in Memphis, who doesn't know how to fail. An offering followed to prevent sympathy from going to waste. Rev. W. I. Hargis read a report on publications and then in his modesty pushed the editor forward. After the latter had spoken a number of the delegates spoke most kindly about the Baptist Record as did also Brother W. A. McComb. These voluntary testimonies warmed the editor's heart. The moderator took occasion again and again to commend the paper.

We were sorry to miss the address of Brother L. P. Leavell on education, but heard others' praise it highly.

The report on missions was prepared with special care by Brother Summer, the three departments of that work and was discussed by him and later by Secretary J. Benj. Laurence. The Sunday school work was fortunate in having an excellent representative in the association, L. P. Leavell, who spoke out of a full heart and long experience.

The report on Temperance had a good advocate in Dr. Green of Water Valley, a young physician recently located here. Rev. F. W. Varner read the report on Aged Ministers Relief. The Woman's Work received special attention at the hands of the brethren. The report was made by Rev. W. J. Derrick who also

made a good speech. The work of the association was rounded up in two days. The next meeting goes to Water Valley with W. J. Derrick to preach the sermon. The pastors are a wise and generally aggressive set of men. Some of them modestly kept themselves too much in the back ground. It would have sounded good to hear the voice for example of Pastor Walker of Water Valley, who preaches to large congregations in his own church.

There are twenty-seven churches in the association, of whom only twenty-two reported. There were 306 added to the churches in the past year, a net gain of 180. There are nineteen Sunday schools with 1819 scholars. There are seventeen woman's missionary societies and three B. Y. P. U.'s. There were 166 baptisms. The contributions to Home Missions were \$786. Foreign Missions \$1096 and State Missions \$662. This seems to be a falling off but probably most of the churches made larger contributions and the falling off occurred in one or two of the larger churches.

#### MONROE COUNTY ASSOCIATION.

This is a comparatively new organization formed only a few years ago specially to enlist the churches in Monroe county in the co-operative work of the denomination. It has some of the finest men in the State at work in its bounds. There is no way to keep from loving the moderator, Deacon A. J. Brown, of Aberdeen, and his pastor, C. Cleveland Kiser. The clerk is the handsome and promising Lawrence Smith whom many Mississippi College men recall. There are other good men who are laboring to bring rather backward churches to the front. In this territory are Elders J. A. Rogers and R. L. Blalock, simon pure, but their churches are still in the old Aberdeen Association. It was a joy to greet them at the association. In the reports of last year we noticed that Brother R. L. Birmingham led the association in the number of people baptized, and he is still at it. Brother C. M. O'Neal has been holding good meetings in the association and was a visitor. The brother appointed to preach the sermon was absent and it was well done by Brother W. A. McComb, who also represented the hospital in Memphis and beat the boll weevil to some of the fruits of the people's toil.

Publications was given plenty of time and the editor had an opportunity of getting acquainted with more Baptists. Temperance was discussed by Brother Johnson, pastor in the county. Education was given a good hour and Dr. B. G. Lowrey proved to everybody that the boys and girls ought to be educated, that the work should be done in Mississippi, and that the boys ought to go to Mississippi College. It was a great address.

The people impressed the visitors into doing much of the talking. Of course Dr. Lawrence was gladly heard on State missions. Pastor Kiser spoke forcefully on foreign missions, and the editor made a few feeble remarks on the orphanage and on foreign missions. The ladies were given a half-hour in which to introduce their work and then moved over to the school house to finish. Mrs. I. W. Rye is associational vice-president for their work and is working at the task. Miss Traylor was present, representing the State W. M. U. The writer was glad to preach to a good congregation at night.

This is a most undeveloped territory in the matter of mission interest. Probably the reports were better this year, but last year only four out of fourteen churches reported any contributions to State, home or foreign missions; only two to the orphanage, two to the hospitals, two to schools and colleges, three to ministerial education. More than half of the ordained preachers in the association do not take the State paper.

Rev. J. H. Hooks, of Meridian, assisted Pastor Coke in a good meeting at Highpoint, Miss., last week. Received four accessions to the church, three by baptism.

## Education Commission

#### West Judson Association.

It was my pleasure and joy to present the work of the Education Commission to this Association, which met at Sherman, Miss. Every church of any size in the Association had already given to this cause, and yet we had a liberal response during the meeting of the association. Prof. Langston makes a fine moderator. May the Lord bless this association in the wonderful work they are doing.

#### Adoniram Judson Association.

On September 5th and 6th we met with this association, Plantersville, Miss. A liberal offering was given to the work of the Education Commission. Brother R. S. Thomas is their present and efficient moderator. Brother Cloar, the new pastor at Tupelo, formerly of Louisville, Ky., Tabernacle church, delivered two masterful sermons. It was the opinion of the association that these were the greatest sermons they had ever heard. Brother Cloar is a great preacher and we are glad to have him in Mississippi.

#### Wesson.

This church has as their hustling pastor Rev. W. H. Evans, who is doing a magnificent work. There was a ready response to the work. The Sr. B. Y. P. U. made a nice offering and the Jr. B. Y. P. U. made a small offering. This small offering was appreciated, however, as it came from the youngest band in the church. We also want to make mention of the splendid offering made by the Woman's Missionary Society. We have failed in only two places, where we have presented the Education Commission work, to receive ready response from the women of the church. May the Lord bless this church and pastor.

#### Norfield.

Rev. Hosea Price who recently graduated at Mississippi College, is doing a good work with the Norfield saints. The church and the Woman's Missionary Society made a splendid offering to the Education Commission. Brother and Sister Price are very much ingratiated in the hearts of the people at Norfield.

#### Second Baptist Church, Jackson.

Something like a year ago this church responded to the call of the Education Commission, and recently I had a Sunday evening without an engagement, and presented this work to them again and they made an additional offering, which is a credit to this splendid church and speaks well for their great leader and the people.

We are striving to win the victory by November the 1st. The last subscription signed up was \$3,796.

W. E. FARR.

A Staffordshire doctor the other day called on an old man suffering from influenza. "Well, John," he asked, "what's amiss with you?"

"Well, doctor, I think I've got a touch of the new theology."

"Indeed. What are the symptoms?"

"Well, it's like this—there's a swimming in the head and you don't know where you are."—Manchester Christian.

The Christian Index gives this timely caution:

"The trustees of our Baptist schools and colleges in Georgia would do well to investigate the views of the professed Christian boys and girls whom they are sending out. They would also do well to examine the text books which are being used in these schools. Some mild sensations would result from such investigations. We venture the prophecy that interest in and contributions to denominational schools will continue to decline, unless the trustees of these schools, both know and make known that the teachings in these schools are in full accord with the doctrines of Baptists."



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Did you see our special issue last week. Read it.

Remember September the 24th, is Baptist State-Wide-Go-To-Sunday-School-Day in Mississippi. We want to fill all of our churches on that day.

Our Sunday school work costs us about \$3,000.00 a year. Our Sunday schools on September 24th ought to not only meet that expense but add \$2,000.00 in order that we may help to put a primary worker in the field.

No department of our work turns in such a large dividend as the department of our Sunday school work. Eighty-five per cent. of the conversions in our churches come out of the Sunday schools, and if the facts were known we would more than likely find that 95 per cent. of the church workers first got their inspiration to service in the Sunday schools.

We have in Mississippi eight hundred and fifty Sunday schools and we have one thousand five hundred and thirty-two churches. This gives us six hundred and ninety-two more churches than Sunday schools. There ought to be a Sunday school in every church.

### Associational Meetings.

The associational meetings are in full swing. Last week the Corresponding Secretary attended Oxford, Columbus and Monroe Associations. This week the following associations will meet: Judson, Lebanon, Chickasaw, Tishomingo, Gulf Coast, Mt. Pisgah, Bethel and Tallahala. It will be impossible for your secretary to attend all of these meetings. At the most he can only reach three. He is pretty sure of attending the Judson and Tishomingo, but not certain as to the other one. Let the brethren in the associations, where it is impossible for the Secretary to attend, take care of our mission interests.

Reference has been made to the fact that no one represented the State work at the Sunflower Association. I am sorry this was the case, and yet it might not have been so if Sunflower Association had accepted the date we fixed for it in the associational itinerary as published in the minutes of the State Convention. Personally, I regret very much missing the Sunflower Association, but I put in every minute of the time and one whole night in getting to other associations. These would have felt just like the Sunflower people felt if I had not gone to them. What is a poor fellow to do when there are three or four associations meeting on the same day so far apart until it is physically impossible to attend all of them?

### A PROGRAM FOR MISSISSIPPI BAPTISTS.

Sometime ago after talking the matter over with several of our brethren I called a meeting of the heads of the institutions fostered by the denomination in Mississippi to discuss the advisability of suggesting a program of work to Mississippi Baptists. The reason only the heads of denominational institutions were called together for conference was that the State Convention supports and fosters these institutions and through the Boards of Trustees the denomination has placed these men in positions of trust and confidence and thereby made them denominational leaders. Having the interests of the denomination at heart they are thinking continuously about the best plans and methods of doing denominational work. If there is a better way than the way we are now doing

things then these men are under obligation to show us that way and so they were called together for conference.

After carefully thinking the matter through and discussing the various points to be considered in a denominational program they appointed a committee consisting of myself, W. M. Whittington, and Dr. J. W. Provine, to draft a brief statement covering the main points in a denominational program to be presented to the State Convention. This committee asked me to draft the program and submit it to them for criticism and suggestions. This work has been done and after several weeks of work we are prepared to submit the following outline of a denominational program for Mississippi Baptists:

#### I. What to Do.

In outlining a program for Mississippi Baptists, the first thing is to set a task. This can best be done perhaps by launching a five year program, containing the following items:

1. To meet all existing obligations on all denominational institutions, and clear the slate of debt.
2. To collect all outstanding subscriptions to endowment and building and repairs on denominational institutions.
3. To increase the circulation of the Baptist Record to fifteen thousand paid subscriptions.
4. To increase our mission contributions for State, Home and Foreign Missions fifty per cent. during the five years.
5. To perfect our Sunday school, B. Y. P. U., Laymen and W. M. U. organizations in the State as now projected by the Convention Board.
6. To increase the membership of the churches of the State ten thousand per year, or fifty thousand for the five years.
7. To put on a financial system in all of our churches which will be adequate, economic, and effective in financing both local and denominational interests.
8. To work for and pray for a standard of righteous living in all of our churches, which will insure spiritual power.

#### II. How to Do It.

In order to accomplish this task, it will be necessary to organize our forces as economically and efficiently as possible. We would therefore suggest:

1. That the State Convention adopt the budget system so that in the future we may proceed on a cash basis.
2. That the Convention appoint a committee of fifteen to be known as the Budget Committee, which committee shall fix the budget of the year for the Convention, this budget to include all objects under the control and direction of the State Convention, including State, Home and Foreign missions, the Orphanage, Christian Education, and all other objects fostered by the convention.
3. That this budget, after it is fixed by the Convention, be turned over to the Convention Board and that this Board be charged with the responsibility of putting on the budget and of devising such plans and putting into operation such forces as will insure the effective administration of denominational affairs in the State, and as will inform all of our people about all of our work, eliciting their co-operation and winning them to the support of each and every cause fostered by the Baptists of the State.
4. That this is not to interfere in any way with the rights of the Board of Trustees of any denominational enterprise now in existence, or that may be created in the future. That it shall only apply to the putting on of the budget fixed by the Convention, and to the collecting of the

amounts fixed in that budget for each denominational institution.

5. That this plan shall not be so constituted as to exclude special efforts for the endowment of schools and colleges and similar objects, or for meeting any emergency that may arise in any of the various departments of the State work; but that it does presuppose that all special movements, whether originating within or without the State, shall first be passed upon by the Budget Committee, recommended by that committee to the Convention and approved by the Convention before being launched in the State.

6. That the Convention Board shall be increased in membership so as to include one member from each association in the State, co-operating with the Convention. These members to be elected by the Convention through its Nominating Committee from the nominees made by the District Association, each association nominating its own member of the Board.

### SOME THINGS TO DO AT THE ASSOCIATIONS.

There are two or three things that we ought to try to do this year:

1. We ought to try to get a representation from every church, and this representation should be as widely distributed among the membership of the church as possible.
2. In addition to a full representation from every church, there should be a full report from the church. We have prepared and sent out associational letters for the churches in which there is space for full and complete report for all of the work done.
3. There should also be included a statement from the church as to the amounts that the church will endeavor to raise for the various objects during the coming year. In our church letter this year, we have blank spaces in which each church may indicate what it is willing to try to raise during the next associational year for missions and benevolences. If the churches will conscientiously fill out this blank they will thereby dispense with the necessity of an apportionment committee at the association. Then the suggestion for the church's contributions will originate with the church—where it ought—and not with the association or the State Convention. Churches filling out this blank should endeavor to make at least a ten per cent. increase over the previous year's gifts. This will insure a healthy growth in Mississippi.
4. After the association has been organized for work and worship, special attention should be given to kingdom interests, radiating from the association. These should be a digest of the letters prepared. Special blanks will be furnished from this office for that purpose. Conditions and needs of the churches should be looked after. Special mission fields where work ought to be opened up, should be discussed and pointed out. School houses, where special meetings ought to be held, should be located and volunteer pastors secured for the service of holding these meetings. If these cannot be secured, then the matter should be brought to the attention of the Convention Board that it may assist in doing all the necessary work in the association. Not only so, but the question of assistance from the Convention Board in helping to pay the salary of pastors and in building churches within the bounds of the association, should be discussed and the places needing assistance should be looked into and recommendation made to the Convention Board. If we make Mississippi a Baptist Empire, all of the forces in the State must co-operate to that end. One of our greatest forces in the district association, and, hence, it should give itself seriously to the task of looking into its own needs and making those needs known to the brotherhood in order that the denomination may come to its assistance.
5. Concurrent with the local interests should, of course, go side by side with the larger interests of the denomination. Every association is interested in the work of the denomination—



State, Home and foreign missions, orphanage, hospitals, education—these should all receive a proper representation.

6. After the meeting is over, the clerk should be given instructions to prepare the minutes and have them printed immediately. Practically all the benefit of the printed minutes of our district associations is lost because of delay in getting the minutes into the hands of the brotherhood.

7. In order to facilitate the printing of the minutes, it would be well to impress upon every one who writes a report that we are not to be heard for our much speaking and that what is what is wanted in a report is not an essay on the subject in question, nor a speech, nor a sermon, but a brief, clear statement of the salient facts concerning that particular matter.

8. When it comes to printing the minutes, the clerk should see to it that the page is the standard size for pamphlets. We gather together these minutes in our office and bind them in a book for future reference. Most all of the minutes are printed standard size, but some of them are undersized and the result is the book we bind is a ragged specimen.

Looking at the question from a denominational standpoint and being interested in the progress of the kingdom as a whole in Mississippi, we feel that these little things mean more than one might at first think. Any assistance that any individual might want, we will be glad to give that assistance if possible. Merely drop us a card with your request and it will receive prompt and immediate attention.

## Sunday School Lesson

BY A. J. AVEN

### STATE-WIDE BAPTIST GO-TO-SUNDAY-SCHOOL DAY.

Mark 1:14-20, 35-29; Matt. 4:23-25.

#### Introduction.

We hear much in these days about efficient Sunday Schools. We are told by those who ought to know that efficiency involves three elements—intelligence, ability and energy, so related and organized as most economically to produce the largest desired effects. While all this is true, the very title of our lesson today indicates that there is one very important element left out of the definition of "Efficiency." Were the Sunday Schools attended as they ought to be, I feel quite sure that the committee would not have set apart a special day on which to make a special effort to have all the people attend the Sunday Schools.

The Scripture selection for today's lesson was very appropriately selected, as in studying the lesson we find that it involves methods very suited to be pursued in State mission work. And we do know that the methods which the Master followed here were the methods which He taught to His disciples, in that remarkable command that they should begin at Jerusalem.

#### Lesson Teachings.

**Jesus in Galilee.**—Soon after His baptism, Jesus began His ministry in Jerusalem, and for some time He remained in Judea. At the time when John was cast into prison, Jesus went into Galilee, and began what is known as His Galilean ministry. The burden of His sermons was repentance and faith, and this was the burden of the apostles after His ascension, and it must be the burden of all effective preaching now. It may be all right sometimes to lecture from the pulpit on scientific subjects, but the pulpit cannot get away from the fact that salvation comes through faith in Christ.

**Simon and Andrew.**—Jesus now begins in earnest to establish His following, and to gather unto Himself a group of men whom He would teach His great doctrines. It is true that the Master had on a former occasion met these two

brothers and they had accepted Him as the Messiah, but it seems that it was not yet time to open school, so the Master left them to go to their usual business, but now He calls them out, and straightway they left their nets and followed Him. Immediately He called James and John. In His mission of selecting His disciples, the Master made individual selections. In evangelistic work, the gospel must be publicly proclaimed, but this work should be supplemented by good earnest personal work.

**Jesus in Prayer.**—It is worthy of note that on all occasions when He had severe tasks before Him, it was His custom to be much in prayer. We get a great lesson from this characteristic of the Master's life. The greater the task, the more need we have of persistent prayer. We cannot save anybody ourselves, then when we enter into evangelistic work, we should recognize at once the enormity of the task, and throw ourselves unreservedly on the Master's strength.

**The Next Towns.**—While the Master was in prayer the disciples came to Him and announced that all men were seeking for Him. But He had another purpose in mind. He was in foundation work. He came to preach to other towns also. One soul in the economy of salvation cost as much as another and it should be kept in mind that we must try to give all an equal chance to hear the gospel. But in doing this, the base of supplies must be established or otherwise there could be no substantial work set up.

**The Fame of the New Preacher.**—Jesus preached in all parts of His native State, and soon His reputation spread throughout all Syria. He not only saved their souls, but He also saved their bodies. A good lesson to justify the Baptists' idea of building hospitals. Jesus made it His business to heal the sick, wherever He found them. In this good day, the preacher is not supposed to heal bodily ailments, but his efforts are confined exclusively to trying to lead men to trust in Christ for their soul's salvation, yet it is right to pray for the sick and distressed, and to teach men that a great deal of their sickness is the direct cause of intemperate living in some phase of their lives.

**The Plan of Jesus.**—It will be noted how the work grew from the first meeting on the sea coast with Simon, Andrew, James and John, until there followed Him great multitudes from Galilee, Decapolis and from Jerusalem and Judea, and from beyond the Jordan. As the intensity of the interest grew, He enlarged His field of operations. If I have been rightly informed, the meetings in Mississippi this summer have been accompanied with a substantial interest. This unmistakable sign of interest on the part of the people should lead us on into greater efforts to prosper by this vantage gained. But there is need of men and money to properly carry on this work of State missions. In a great many churches there has been no collection for State missions. Let it be understood that such a collection be taken before the meeting of the State Convention. Let us, like the Master, make expansion our motto, and then as far as possible be like Him in executing our plans.

### HOME STUDY COURSES—A GREAT OPPORTUNITY.

The Southwestern Baptist Theological Seminary, Fort Worth, Texas, is now offering a large number of its class room courses by correspondence. This is done to meet the needs of thousands of good men and women who cannot, from various reasons, leave home and work to attend a seminary. Ministers Sunday school teachers, secretaries, and Christian workers generally will find this method of study interesting and profitable.

If you are interested, send for the new correspondence study bulletin, which will give full information regarding non-residence home study courses. Address: Secretary Seminary Extension Division, Box 995, Fort Worth, Texas.

CHAS. T. BALL.

### BAPTIST ORPHANAGE.

I am writing to ask that some brother or brethren in each association will champion the cause of the orphanage as I shall not be able to get all the associations, for the reason that many of them meet at the same time, far separated from each other, and then I have some duties at home which I cannot put off.

My man on the Florence farm left me August first, and I have the crops to gather and will be obliged to give my personal attention to it. We have a good crop, and for our sake and yours, we must not lose it, so if I am not at any of the associations I hope some brother who reads this will take it on himself to see that the orphanage interest is looked after.

We are being besieged with applications to take children into the home. The high price on all manner of food stuff is making our living cost more and just at this time we cannot afford for our friends to forget us. Remember that we have from 220 to 230 little bodies to feed, to warm, to clothe and school, and we are dependent upon our friends.

See that a collection is taken at each association and that a Thanksgiving collection during the month of November is arranged for in all the churches and let the Sunday Schools come on with their monthly contributions.

With best wishes to one and all, I am,

Yours truly,

J. R. CARTER.

### ORDINATION.

At the request of Ira Eavenson, a student at Fort Worth, finishing this year, a council was convened in the Central Baptist Church of Coldwater, to ordain him to the full ministry of the Gospel. The Council were nine in number, of which Dr. Benjamin Cox, pastor of the Central Church of Memphis, preached the Ordination Sermon, and Dr. A. T. Cinnamond, pastor of the Senatobia Church, acted as president. A congregation that almost completely filled the church were thrilled and exalted spiritually over the really beautiful service. Dr. Cinnamond's questions were right to the point but no more so than the replies of the candidate. Dr. Cox remarked publicly that he had never heard a better all-around examination in all his experience. Brother Eavenson has grown up among us, is loved by all who know him, and we confidently expect that God will use him mightily to His Glory. The order of service followed: Hymn, "How Firm a Foundation"; prayer, Dr. Cinnamond; Scripture, Pastor Smock; solo, Miss Cox; introduction of Council to Church; response of the church, with request for Council to proceed with the Ordination. Sermon, by Dr. Cox, full of practical advice out of a rich experience; ordaining prayer, Pastor Smock; solo, Pastor Smock; right hand of fellowship, and benediction by Brother Eavenson.

Fraternally yours,

C. McKAY SMOCK.

### THE CHICKASAW ASSOCIATION.

Held a successful session with the Stonewall Baptist Church embracing August 30-31. Several of the field workers were there, including Dr. Lawrence and Miss Lackey.

Bro. Will Foster makes a fine moderator and Rev. E. J. Hill, the Stonewall pastor, and his noble people royally entertained us all. Everything showed signs of a wide-awake people led by a wide-awake pastor.

A clear note of encouragement was sounded all along the lines of our work.

T. J. M.

The new pastor at Holly Springs is Rev. R. E. Zachee, from Kentucky, a recent graduate of the Seminary at Louisville. We welcome him to Mississippi. He succeeds Brother Leonard Leavell who enters the Seminary in October.



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson

Direct all communications for this department to the editor.

MISS MARY RATLIFF. Raymond

College Correspondent.

MISS M. M. LACKEY. Jackson

Corresponding Secretary-Treasurer.

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W. S. Smith, Jefferson Kent, I. P. Trotter, W. A. Borum,

A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M.

Fulham.

All societies in Mississippi should send quarterly reports

to Miss M. M. Lackey, Jackson, Miss., but all money

should be sent to Rev. J. B. Lawrence, Jackson, Miss.,

except Training School Funds, which should be sent to

Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore,

Md.; and the Literature Fund, which should be sent to

Miss M. M. Lackey, Jackson, Miss.

The cup which my father hath given me,  
shall I not drink it? Jno. 28:11.

Whatsoever is brought upon thee, take cheer-  
fully. Ecclesiasticus 2nd 4.

McComb City First Church had 440 in Sun-  
day school last Sunday.

This is State Mission Quarter, remember. Let  
each society study the catechism and the State  
Mission Challenge; and carry out the program  
sent from this office.

Let some sister at each association, and some  
one in each society make it her business to take  
subscriptions for Royal Service this quarter.  
The magazine grows better with each issue.

It may be pertinent to add just here, that  
we are also discovering that quite a number of  
our societies are NOT reading the W. M. U.  
page of the Baptist Record! We are bold to  
assert this because they will not see this page,  
and know nothing of our sad discovery.

Extracts from a letter from the W. M. U.  
Superintendent of Tishomingo Association ap-  
pear on this page. At their annual associational  
meeting last year, the W. M. U. decided to  
meet at a separate time and place from the  
regular association. Read the result of the  
first meeting.

The Central Committee will meet on October  
19th for the purpose of making out the State  
W. M. U. program for the convention to be held  
in Columbus, November 7-8. If there is some  
special subject you should like to have discussed  
at that time, Sister, won't you please send it  
to this office?

The picture of OUR own Miss Effie Chastain  
is given in the September Home Field. It was  
her purpose to reach Havana, Cuba about the  
first. Few missionaries going out are so well  
equipped as she, for Spanish is her native lan-  
guage. Will not societies write her at once,  
and send loving greetings from her own State?

"The very least and the very greatest sorrows  
that God ever suffers to befall thee, proceed  
from the depths of His unspeakable love; and  
such great love were better for thee than the  
highest and best gifts besides that He has given  
thee, or ever could give thee, if thou couldst but  
see it in this light. So that if your little finger  
aches, if you are cold, if you are hungry or  
thirsty, if others vex you by their words or  
deeds, or whatever happens to you that causes  
you distress or pain, it will all help to fit you  
for a noble and blessed state."

Will your Society send a box to the Frontier  
this year? Miss Mallory writes us that a great  
many appeals have reached headquarters for  
boxes. I am sure Mississippi wants to do her

part of this most helpful phase of the work.  
If you will send a box to a missionary, please  
write Miss Mallory at once; or send to your  
own State Secretary for a name. Whatever you  
do, should be done quickly.

It is with a great deal of pleasure that we  
reply to the numerous letters coming in these  
days, asking for State Mission literature, and  
adding that "Royal Service has nothing from  
our State in the program." Now while your  
Secretary should have sent something, perhaps,  
for this issue of Royal Service, yet it was so  
difficult to cut down what we feel should be  
studied by our societies, we did not send in  
anything; and we did get up the catechism and  
the program for three days use and sent copies  
of all to each society. We also printed same in  
Baptist Record.

Our Miss Traylor attended three associations  
in Northeast Mississippi last week: Adoniram  
Judson, Monroe county and Columbus. Your  
Corresponding Secretary was at Bethel in Ox-  
ford Association. This week Miss Traylor is  
attending a Rally Day in Bogue Chitto and  
the associational meetings of Lebanon and Gulf  
Coast. Miss Lackey, the Chickasaw at Ecu  
and Mt. Pisgah at Pleasant Ridge. The work is  
divided as best we can so that one of us may  
be part of the time in the office. This is most  
necessary, when so many calls are coming for  
State Mission literature. If we are a bit slow  
replying, remember the circumstances and be  
patient with us.

#### "LIKE APPLES OF GOLD IN PICTURES OF SILVER."

That is what the wise men said of words  
"fitly spoken."

Surely the loving expressions that come to  
the office these busy days from the sisters who  
"bide by the stuff" to the two secretaries may  
be regarded as fitly spoken words, for they  
do prove so helpful. And because they help  
us, your servants, it does not seem out of place  
to pass them along that others may be helped  
thereby.

Here is what comes right from the heart of  
the Superintendent of W. M. U. Work of Bogue  
Chitto Association.

"Hope you are feeling fine this morning;  
hope you are feeling repaid for the long, tire-  
some trips that you are making, and that these  
warm days will not wear you out. If it shall  
be any help and encouragement to you, I want  
you to know that each morning soon after I  
wake, I try to pray for God's blessings on you  
and Miss Traylor, and your Work."

That is not all; she goes on and speaks in  
a beautiful way of our poor efforts being a  
help to her during the past year.

We might quote from a number of letters, but  
the spirit of love for us and faith in us is the  
same in each one.

God bless you, each and all, Beloved. The  
ways are a bit rugged sometimes and in some  
places; but there is always the friendly hand  
to uplift and the hearty voice to cheer us on.  
Just continue to pray for us. More and more  
we realize this to be our greatest need.

#### W. M. U. MEETING OF TISHOMINGO ASSOCIATION.

My Dear Miss Lackey:

We tried our experiment and had a most  
interesting two days in Corinth on August 30-31.

The meeting was perfectly splendid. God's  
Spirit was surely present, the women talked  
freely and the very air we breathed seemed to  
fill us with love and fellowship and strong  
resolutions to do our level best for another  
year.

It was a mountain top experience for me.  
The talks of the sisters were full of the spirit,  
and gave us information and practical, workable  
plans.

We had Mrs. J. Franklin Ray with us, and

you know what that means. I am enclosing  
the program used. One or two of the women  
failed to get there, but we discussed their topics  
among ourselves.

For the Graded Union Work, we had a de-  
monstration from life, placing one member from  
the W. M. S. and Y. W. A., two G. A.'s and  
three Sunbeams, (Failed to get R. A.'s) on the  
platform.

"The World's Survey" by the Corinth Sun-  
beams was "darling." When each had finished  
the parts assigned, the "African boy" descended  
from the choir loft and played the accompani-  
ment for a Sunbeam song; then they gave the  
Sunbeam yell, and marched out amidst great  
enthusiasm on the part of the congregation.

The Corinth women did everything possible  
to make the meeting a success.

We are going to hold to the two days plan  
for another year and will meet in Baldwin.

(Signed) MRS. WM. B. JONES.  
Superintendent Tishomingo W. M. U.

Conditions of railroad operation make it neces-  
sary for the men on a crew of a freight train  
to run through one division of the road—from  
one division station to another. The divisions  
are said to average about a hundred miles, al-  
though some are a hundred and twenty-five, and  
others less than a hundred. The present rate  
of pay is based on a ten hours run for a hun-  
dred miles. If a crew gets through in less than  
ten hours it is still paid for a day's run; if it  
requires more than ten hours it is paid for  
extra time at the same rate. The demand for an  
eight hour day is only a demand for an increase  
in wages. For instance, if the run is made in  
ten hours as usual, with an eight hour day, the  
men would be paid twenty-five per cent. more  
even if overtime is counted at the same rate.  
If double pay for over eight hours they would  
get fifty per cent. more. It is purely a demand  
for more money. The talk of an eight hour  
day is only a means of hoodwinking the public.  
Division stations can not well be changed. In  
some cases where the hours are long the men  
do not work every day. Railroad work is in  
its nature irregular. Trains must be run through  
and sometimes get behind. Men must work in  
the night; and take a train out at all hours of  
day or night. That is one of the drawbacks  
of the employment. At the same time, it is by  
far the most highly paid employment of its  
kind in the United States—Journal and Mes-  
senger.

#### THE TEST OF EDUCATION.

A professor in the University of Chicago told  
his pupils that he should consider them educat-  
ed, in the best sense of the word, when they  
would say yes to every one of fourteen questions  
he should put to them. It may be of interest  
to you to read the questions. Here they are:

Has your education given you sympathy with  
all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and  
keep them?

Do you know what it is to be a friend your-  
self?

Can you look an honest man or a pure woman  
straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the  
meaner drudgeries of life?

Do you think washing dishes and hoeing corn  
just as compatible with high thinking as piano  
playing or golf?

Are you good for anything to yourself? Can  
you be happy alone?

Can you look out on the world and see any-  
thing except dollars and cents?

Can you look into a mud puddle by the way-  
side and see anything in the puddle but mud?

Can you look into the sky at night and see  
beyond the stars? Can your soul claim rela-  
tionship with the Creator?—The Churchman.



## HOW THEY WORK IN TEXAS.

The congregation of the College Avenue Baptist church, Fort Worth, was greatly encouraged last Wednesday evening when their church letter or report to the Tarrant County Association was read before the church for approval. The letter revealed a substantial growth in all departments in the church work. The Sunday School had maintained an average attendance of 311 during the year which was an average gain of seventy-seven in attendance each Sunday over the previous year. The church had received into its membership during the year, 156. This is about the average growth in membership during the past three years, or since Pastor C. V. Edwards took charge of the church, the books showing that the church has received about 450 members during the past three years, a very large number of whom have been by baptism. The treasurer's report shows that the church is, according to its wealth, one of the most liberal contributors to all denominational causes in the State. During the past year the church has given to all objects \$13,360, much over half of this amount being given to missions and benevolences. MRS. A. G. TAYLOR.

A prominent circus man comes up from Florida with a tale of what happened when the circus train went into a ditch, and the Old Man offered the surrounding darkies a dollar each for bringing the animals back. The prize was not good enough for one huge man who wanted it doubled for a giraffe he said he had hived back a ways. The Old Man hadn't missed any giraffe, but he was willing to find out about it. He asked the darkey if he was sure he knew what he was talking about. He was.

"Yassah, Ah is, an' it's a mighty savage giraffe, too. Done bite me twice on de laig. Ah ain't gonna bring him in for no dollah. Ah wants two."

The Old Man gave him a dollar down, promising him another on delivery of the goods. He took it and went away.

Next morning he came in looking as though some one had been cleaning fish on him—lacerated, bloody and lame. In one hand he carried a club about the size of his arm, in the other, and trailing over his shoulder, was one end of a rope.

At the other end of the rope, battered, half hairless, limp and utterly dejected, dragged a ten-foot man-eating Royal Bengal tiger.

## HICKORY RIDGE CHURCH.

We have just closed here our annual meeting of days. Brother C. E. Bass, of Ellisville, preaching for his brother, R. F. Bass, who is our pastor. As the visible results, we had eight for baptism and the church much revived. At the close of the meeting, by unanimous consent, Brother C. E. Bass was invited to be with us one year from now, the Lord willing, to assist his brother in our annual meeting of days. Hoping the Lord will use our young brethren for the glory of His cause, I am,

Faternally,  
W. C. JOHNSON.

Florence, Miss.

## GLAD U COME-

Permit me through the columns of The Record to say a word of introduction for the new pastor at Tupelo, Miss.—Brother J. J. Cloar.

The Mississippi Baptist forces have gained a splendid acquisition in aggressive talent, in successful experience, in devoted interest, and in appreciative responsibility, in all the matters pertaining to our Lord's work and to our denominational life in the coming of Brother Cloar among us. He is of the type in Scriptural opinion and theological thought that has contributed in largest measure in our Southland to the permanent maintenance of New Testament principles and virile evangelical faith with which our Baptist people and work have been blessed. I bespeak to him a most cordial welcome from all Mississippi Baptists, and for him the most active sympathy and interest in all our work.

It was my great pleasure to be associated with Brother Cloar in the years of our college work, and for a time in the seminary. He was every whit a college man, full of the spirit that touched and blessed every department of life in the college, and a student with a splendid record in the seminary. His work in the pastorate has been eminently successful, coming immediately from the church in Louisville, Ky., having one of the largest congregations and greatest Sunday Schools in the South.

He has come to Tupelo with great hope and faith, and to a great situation and opportunity. May God give him great favor in the work.

Faternally,  
W. H. MORGAN.

E. Pluribus Jones reached the station platform just as the five-fifteen was pullin' gout. A little burst of speed before the admiring on-lookers netted him fifty feet in overcoming the train's handicap, but the best that his ample carcass could do thereafter was to run a losing race. He quit at the end of the freight yards and returned.

"Miss your train, sir?" inquired the porter cheerfully.

Jones flicked a speck of dirt from his coat sleeve.

"No, my friend," he said earnestly, "oh, no, I was just chasing it out of the yard. You oughtn't to allow it around here. Don't you see the tracks it's left?"

## An Ungallant Hobo.

A hobo knocked on the back door of a suburban home, which was opened by a large, muscular, hard-faced woman.

"Get out of here, you miserable tramp!" exclaimed the woman in a screechy voice, at the first sight of the hobo. "If you don't march straight for that back gate I will call my husband!"

"I guess not," was the calm response of the tramp. "He ain't home."

"Is that so, Mr. Tramp?" was the scornful rejoinder of the large lady. "How do you know he isn't at home?"

"Because," grinned the hobo, backing toward the aforesaid gate, "when a man marries a woman like you he is home only at meal time!" —Philadelphia Telegraph.

## ATLANTA COLLEGE OF PHARMACY

Starts Oct. 2. Teaching by men who know. Up-to-date laboratories. Demand for our graduates greater than the supply. Our men have been very successful. Come and see us at work and think for yourself. Write for bulletin No. 4. Address Dr. Geo. F. Payne, President, 255 Courtland Street, Atlanta, Ga.

## The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of eight months opens October 4th. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information, write to

E. Y. MULLINS, President.

## NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, Sexual Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

An Englishman, an Irishman and a Scotchman were one day arguing as to which of the three countries possessed the fastest trains. "Well," said the Englishman, "I've been in one of our trains, and we went so fast that the telegraph-poles looked like a hedge." "I've seen the mile-stones appear like tombstones," said the Scot. "Well," said Pat, "I was one day in a train in my country, and we passed a field of turnips, a field of carrots, and a field of cabbages and parsley, then a pond of water; and we were going that quick I thought it was soup."

## TEN ASSOCIATIONAL SUGGESTIONS.

The season of our district associations will soon be here again. And again the question arises, How can we put most in and get most out of the associations? Some good suggestions were made several years ago by Associate Editor (now editor) E. C. Routh in the Baptist Standard. We quote his main points:

- (1) Let every church prepare carefully the church letter.
- (2) Let reports contain vital facts and figures with helpful recommendations.
- (3) Let the reports be brief; also the speeches.
- (4) Do not rush through important reports with undue haste.
- (5) The best day of the association should be given to the careful consideration of the problems and possibilities of the association itself.
- (6) Always plan for larger things.
- (7) Remember that representatives of various denominational interests come not as beggars but as fellow-workers in the gospel.
- (8) Give more attention to reports that have been hitherto neglected.
- (9) Make these meetings seasons of soul-winning and consecration.
- (10) Go to the association and stay it adjourns.

## The Call of the Links.

"Jock, mon, I'll go ye a round on the links i' the mornn."

"The mornn?" echoed Jock, dubiously.

"Ay, mon, the mornn. I'll go ye a round if ye like."

"Ay, weel!" said Jock, "I'll go ye, but I had intended to get marrit i' the mornn."—Boston Transcript.

A colored preacher was vehemently denouncing the sins of his congregation. "Bredern an' sistern, Ah warns yo' 'gainst de heinous sin ob shootin' craps! Ah charges yo' 'gainst de black rascality ob liftin' pullets. But above else, bredern an' sistern, Ah demolishes yo' 'gainst de crime ob melon stealin'."

A brother in the back seat made an odd sound with his lips, rose and snapped his fingers. Then he sat down again with an abashed look.

"Whuffo, mah frien'," said the person sternly, "does yo' rar up an' snap yo' fingahs when Ah speaks ob melon stealin'?"

"Yo' jes' reminds me, pahson," the man in the back seat answered meekly, "wha' Ah lef' mah knife!"

It was a sweet, sad play, and there was hardly a dry handkerchief in the house. But one man in the first balcony irritated his neighbors excessively by refusing to take the performance in the proper spirit. Instead of weeping, he laughed. While others were mopping their eyes and endeavoring to stifle their sobs, his face beamed with merriment and he burst into inappropriate guffaws.

At last a woman by his side turned upon him indignantly.

"I d-on't know what brought you here," she sobbed, with streaming eyes, and pressing her hand against her aching heart; "but if y-ou don't like the p-play you might l-let other p-people enjoy it!"—Tit Bits.

## Letters from Our Friends.

We like to publish letters from our friends because they invariably open the avenue to relief to those suffering from rheumatism and constipation. Mr. W. R. Mosby, Nashville, Tenn., is very enthusiastic over the merits of "RENWAR." He writes: "I take great pleasure in endorsing your 'RENWAR' for constipation. Have found it very beneficial to me and wish to say that it is all that you claim for it. It is the only remedy I have found that will cure constipation." If you suffer from rheumatism or constipation, get a 50-cent bottle of "RENWAR" of your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by WARNER DRUG CO., Nashville, Tenn.

## FOR RENT IN CLINTON

A five-room house with city lights and water, with fifteen or twenty pecan trees on lot; across street from Hillman College; one block from business section. Apply to A. C. Powell, at Bank of Clinton, Clinton, Miss.



## HOW I CURED MY CATARRH

### TOLD IN A SIMPLE WAY

Without Apparatus, Inhalers, Salves,  
Lotions, Harmful Drugs, Smoke  
or Electricity.

### HEALS DAY AND NIGHT

It is a new way. It is something absolutely different. No lotions, sprays or sickly smelling salves or creams. No atomizer or any apparatus of any kind. Nothing to smoke or inhale. No steaming or rubbing or injections. No electricity or vibration or massage. No powder; no plasters; no keeping in the house. Nothing of that



kind at all. Something new and different, something delightful and healthful, something instantly successful. You do not have to wait, and linger and pay out a lot of money. You can stop it overnight—and I will gladly tell you how **FREE**. I am not a doctor and this is not a so-called doctor's prescription—but I am cured and my friends are cured, and you can be cured. Your sufferings will stop at once like magic.

### I AM FREE -- YOU CAN BE FREE

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hawking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring me to an untimely grave, because every moment of the day and night it was slowly yet surely sapping my vitality.

But I found a cure, and I am ready to tell you about it **FREE**. Write me promptly.

### RISK JUST ONE CENT

Send no money. Just your name and address on a postal card. Say: "Dear Sam Katz: Please tell me how you cured your catarrh and how I can cure mine." That's all you need to say. I will understand, and I will write to you with complete information, **FREE** at once. Do not delay. Send postal card or write me a letter today. Don't think of turning this page until you have asked for this wonderful treatment that can for you what it has done for me.

**SAM KATZ, Room A. L. 310**  
2909 Indiana Avenue Chicago, Ill.

## For Malaria

This wonderful chill remedy will restore you to health and get the malaria out of your system. Used all through the malarial belt. A fine tonic.

Guaranteed: Money back if it doesn't help you.

**OXIDINE**  
At All Drug Stores - 50¢  
The Bohrens Drug Co.  
WACO, TEXAS.



### CONCERNING ACADEMIES.

The off-hand expression is going out frequently, that the day of the denominational academy is over. The high schools, we are told, will take care of that part of the work. Those who make that statement fail to think just an inch ahead. The state schools are in the field to not only do academy work, but to do college work, and university work, and technical work, and all sorts of work. We had just as well make up our minds to go out of the education field entirely, unless we are willing to compete with the state. I call everybody to think of this one point: Unless we do in any grade of work something distinct from the state, there is no use for denominational schools.

Now, concerning academies, two or three things ought to be said:

First, the work in the academic department is the most character-making, and the most important work that is done in the whole course of education. Here the teacher has his finest chance to mold the character of the student. And, if things are not done well in this first half of education, there is very little chance for the student higher up. It was this view that led Dr. Harrison of the University of Virginia, long ago, to resign his professorship and establish a boy's school. He said: "I want to work where my work will count for the most."

Second, academic education costs less than one-half what college or university education costs. That is to say, \$50,000 invested in an academy will do more than twice the education work that \$50,000 will do in a great university. I am not stopping to prove what I say. The academy once equipped will go on and educate a vast number of people who would never go to college. They are, I will affirm, our greatest denominational assets, considering the amount of money we put in them. From a letter received in the office, from Prof. T. G. Harris, the retiring president of San Marcos Academy, I take the following: "After having paid out on 'outside' account some \$2,600 or \$2,700 during the year, and after having paid every cent due on any account, I have cash balance of more than \$2,000 in the local banks, and some \$200 in uncollected accounts, most of which will be paid. We also recently received credit at the University for the fourth unit in English. This was the last prize of this kind left to be won. I certainly trust that Brown may move forward with accelerated speed and increasing momentum. I think the academy is headed in the right direction, and is going 'some.'"

This splendid result has been won out of extremely hard conditions. The Baptists in that section of the state are not numerous. They are many foreigners, and yet, because this academy does better work than is done, or can be done, in any high school, it is winning an eminent success. I am writing this to put the denomination on notice that we need to devote some attention below the college grade. There is a great deal more to say.

Of course, no one must imagine that I am lacking in zeal for the denominational college and university.

We must have them, and pay the price of them. What I am insisting on is, that we must build from the ground up, not from the top down. Whenever Baptists cease to work close to the ground they will have little to work on at the top. There is no better money spent by our people than that put in the thirty-four mountain schools fostered by our Home Board. It is basic and constructive in the highest sense.—J. B. Gambrell in The Baptist Standard.

### To Drive Out Malaria

And Build Up the System  
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One of our deacons, Bro. J. A. Powell and his wife gave \$1000 to help endow the chair of Evangelism in the Forth Worth Seminary. More than \$800 was given for the Students Fund.

It was a great delight to have more than twenty preachers visit here during the meeting. All of these were given free entertainment. They were a great blessing to the meeting.

It was indeed a season of great blessing and of great rejoicing for Pontotoc and the country round about, for almost half the converts lived outside of the town. We are still praising the Lord for his goodness toward us.

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# Sunday School Lesson

BY A. J. AVEN, LL. D.

## A PRISONER IN THE CASTLE.

Acts 22:17-29.

### Introduction.

As was seen in the last lesson, Paul was allowed to address the people assembled at the foot of the stairs in the castle while Paul, himself, used the stairs as a stand from which to speak. His wisdom in using the Hebrew tongue, is seen from the fact that they were the more silent. In his defense, Paul, in a straightforward way, explains the whole circumstance of his conversion. He tells them of his studies with the greatest of their teachers, and how zealous he had been against those who had followed his Master, even binding them and delivering them into the prisons, both men and women. His experience of conversion was vividly told, as thoroughly justifying the faith that was in him. In the experience in the castle, Paul in his life was fulfilling the prophecy of Agabus, and it was the beginning of a series of hardships worse, if possible, than he had had up to this time. But in it all, the old hero was true to his faith in his Master, and through it all, could rise above it all and a few years later could write to his Philippian brethren, "I have learned, in whatsoever state I am, therewith be content."

### Lesson Teachings.

**Paul's Commission.** — One of the things that stirred the wrath of the Jews against Paul was that he had preached to the Gentiles. So it was a good occasion for Paul to explain why he had labored among the hated races of the Gentiles. Nay, more, it was necessary that he should produce a divine warrant for the course he had taken in his life's work. This commission was given him immediately on his conversion, but it was about three years after that notable event, and it is not certainly known at what time he did receive his commission, but to reconcile them to his preaching to the Gentiles, if he might possibly do so, he relates his story to them.

**Prayer in the Temple.** — No man had a greater veneration for the temple than did Paul. And when he had come to Jerusalem, he went to the temple to pray, and it was in the temple, while at prayer, that he received his commission, a circumstance that should have had weight with them, who made an idol of the temple rather than sacred place of worship. Paul used the temple as it was intended that it should be used. It is a dangerous thing for any congregation to become so proud of their church that they lose sight of the function of the church. And it was while in the temple that he had received his commission while in a trance. The attitude of prayer is the most favorable attitude for seeing and hearing what God's will is concerning us. At this time he saw his Master, not with his natural eyes, as when he was converted, but with the eyes of his soul, so to speak.

We must keep our eyes on Jesus, when He speaks, then we will hear Him correctly. And with all of Paul's desire to stay among the Hebrews and preach the gospel, he heeded the peremptory orders to go among the Gentiles. This incident in Paul's life teaches a good lesson, for from it we learn that our prayers are not answered in accordance with our desires, but in accordance with our best interests. It is a consoling thought that God answers the prayers of His children, and that, too, in the best way possible.

**Mob in the Castle.** — What a contrast now takes place! When Paul reached the point in his story which showed the climax, the mob broke out with renewed energy, and seemed enough to overcome everything. So violent they became that Paul was interrupted from finishing his story by the vociferous outcries of the multitude. Their hatred called for his life, not satisfied with depriving him of his liberty. Note that some of the greatest men in the world have been designated as great burdens in the earth, and a plague to their generation. By their wild conduct, they hoped to convince the captain of the real worth of their rage, and by this procedure they hoped to get possession of Paul's body with permission to treat him as they willed, but the captain was not hoodwinked quite so easily as they thought, and proceeded to have his prisoner brought into the castle. Now the captain proceeded in the wrong way to ascertain the truth in Paul's case. The prisoner was not the man to be asked concerning his crime, but his accusers should have been required to answer the questions and to give reasons for the charges they had brought against Paul.

**Paul's Citizenship.** — Paul's scholarship and familiarity with the Roman law served him in good stead, once before, when he was scourged at Philippi, but on this occasion, he, by the same means, prevents his being scourged. It was against the Roman law to scourge a Roman citizen, the scourge being used chiefly for scourging slaves and beasts. Paul raised no cry against the injustice of what they were doing, but gently suggested that he was scourging an unconquered Roman citizen. The captain was frightened, when he was informed that Paul was a citizen and well might he be, for there was a law that if a magistrate should chastise or condemn a freeman of Rome without hearing him speak for himself and then deliberating on the whole of his case, he should be liable to the sentence of the people who were very jealous of their liberties. Cicero said that it was a crime to bind a Roman citizen, but an unpardonable one to beat him. The captain ascertained this fact of Paul's citizenship, from Paul himself, and then compares notes and it would appear that Paul possessed a more honorable citizenship than that of the captain, because the citizenship of the captain was purchased, while

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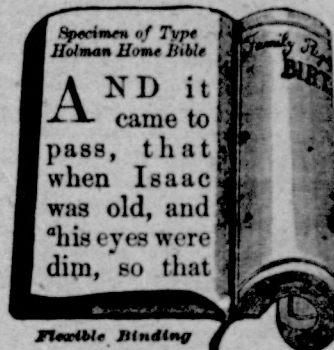
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that of Paul was guaranteed to him can be used to illustrate the value of through birth. Born of free-born our citizenship in heaven through parents in a free city. This story the new birth.



## THE PHILIPPINES AND INDEPENDENCE.

By Alva J. Brasted.

The people of the Philippines were never so at peace, never so prosperous, never so highly civilized, never so contented, and never so independent as now.

Before the Americans came Philippine history was one continued story of internal strife, attack by pirates and greedy nations looking for spoils, rebellion and oppression. The invader was ever at the door. Frequently he made the attack and conquered only to be driven out and supplanted by a stronger but no less selfish foe. The invader was ever both without and within; and his presence was ever the occasion of restlessness and fear and all that follows the reign of the oppressor. The Philippines have ever been a "bone of contention."

Though shaken by earthquake, suffocated, cremated and buried by volcano, their fields and cities swept by devastating typhoons, their crops destroyed by clouds of locusts, and their cattle killed by rinderpest, ravaged by all the diseases that terrorize and kill by thousands the ignorant natives of the tropics, exploited by soldier and trader, priest and pagan, burned down by the hot rays of an everlasting tropical sun, ten million Filipinos still survive to enjoy the liberty and protection and the many priceless blessings attending the sovereignty of the American flag.

Today the great mass of Filipino children are in schools under American supervision. The agricultural experiment stations and the instruction given there are having a wonderful effect for good upon the agricultural interests of the islands. In all the schools the children are being taught the dignity of labor, and perhaps one-third of the time is devoted to teaching modern trades and methods of labor.

The Americans have established schools everywhere in the islands, and of the one million children of school age, from 600,000 to 700,000 are in school. Fortunately, the Filipino takes readily to education and he takes special pride in going to school.

The army has been and is an important factor in the cause of Filipino education. After the insurrection was put down, before the present system of education was established, enlisted men competent to teach were selected to establish and teach native schools. In some instances a single soldier, to the best of his ability, taught more than a hundred pupils. A district superintendent of schools told me of a case where a corporal and a sergeant taught two schools of over 200 members each, and besides this they gave military instruction to a company of 150 men.

The army has protected, given valuable information, and assisted in

many ways those appointed to instruct the people.

The native soldiers of the Philippines constitute an important factor in the educational work of the islands. There are about 5,000 Filipino scouts and about 5,200 constabulary. These organizations are instructed and commanded by American officers. The superintendent of schools in this province, who has been in educational work in the islands for fifteen years, has noted the very great educational benefits that these men have received from military training. He says that they have a courage and will power, a strength of body, mind and character which sets them apart from their people, and that these 10,000 native soldiers are giving to their civilian relatives and friends much of the valuable training they have received.

Before the Americans came cholera was constantly breaking out and the people died by thousands. Not infrequently practically all the inhabitants of an entire city were destroyed by this dread disease. It was everywhere, and the people lived in constant terror of it. Today, only now and then do we hear of a case of cholera. The medical authorities, and not the Christian Scientists, have the situation under such control that when a case appears it is not permitted to spread. Everlasting vigilance is exercised in using such measures of sanitation as will prevent the cholera from breaking out.

Before the Americans came more than half the infants died before they were a year old. Under American medical direction, with the selling of milk under sanitary regulation, it is needless to say that thousands of infants are saved every year and the percentage of infant as well as adult deaths is decreasing rapidly.

No one can begin to appreciate fully the great educational and social service work our government is doing here till he has seen with his own eyes. Modern methods are coming to be introduced, and thousands of laborers, who before the coming of the Americans had difficulty to eke out only a miserable existence, are now receiving good wages and constant employment, and are not only enjoying the necessities but many of the luxuries of life.

While the force is pitifully small and inadequate, the cause of missions is prospering. The people of the states little realize how large and how ripe this mission field is, and only those who are here to see and to feel can know how great a work our missionaries are doing.

It might be said in a general way that the north half of the archipelago is Christian (Catholic), while the south half is Mohammedan. The Mohammedans hate the Christians. They look upon them with their many images as idol worshippers. Over here one is especially impressed with the necessity of the second commandment.

The school system, established by the Americans, is either directly or indirectly reaching all the people and is a mighty tidal wave of missionary power.

Through the instrumentality of the army, missionaries and teachers are protected, all revolts have been put down and are being kept down, and the laws are being enforced. The army has made possible the great

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good that has been accomplished. Without it there would be no guarantee of peace and protection and the chaos of anarchy would quickly follow.

If the present government and the present rate of progress continue for fifty or even twenty-five years the development of the people and the boundless resources of these islands will exceed the fondest dreams of day or night.

Take away our armies and our flag, within the next two or four years bid adieu forever to the Philippines, and what will happen? Just what will happen no one knows. It is very certain that the result would be uncertainty; and anyone who has been in these islands long enough to know much about the condition can guess what that uncertainty would mean.

After America, what? When America steps out, as she wants to and probably will, ought she not to be able to answer this question with some fair degree of accuracy? Shall a father adopt a son and before the son is of age desert him and leave him the victim of his own undeveloped judgment and his own evil desires—a helpless prey for the spoiler? After America, what? I quote in substance, not the prophecy of one but of all who are in a position to know. There will be business depres-

sion and failure. The laborer will be thrown out of employment. Numberless politicians and factions will struggle for supremacy. The Mohammedans will refuse to submit to the so-called Christians of the North. The cause of education, without competent teachers and leadership and without adequate protection and support, will suffer serious defeat. Leaders here and leaders there will arise. Like the Mexicans, these people follow leaders. Each town has its "big man." Leader will pit himself against leader, and the condition will be not unlike that of Mexico today. There will be no security of either property or life. Instead of the present rate of advance in the march of civilization there will be a halt and a backward march. The foreign invader with pagan worship will step in; bloodshed will follow, and the Filipinos will be compelled to submit, and to submit forever, to a people whom they dread and hate.

There are those who want independence because they want political jobs. Others want it because, having a little smattering of education and knowledge about government, they think themselves to be fully competent for self-government. Others favor independence because their leaders favor it; but the great mass of intelligent Filipinos are afraid

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that America will step out and leave them to "paddle their own canoe."

Those who visit the provinces frequently and those who live in the interior and talk with the natives and know their desires say that the Filipinos do not want independence. They are satisfied with the present government. Certain individuals who make a great deal of noise may want independence, but the Filipinos do not.

We shouldered the responsibility of these islands. The responsibility was forced upon us, and I believe forced upon us by Divine Providence. We manned the ship of state and said that we would not desert her till she was piloted to a safe harbor. We adopted the son and agreed to keep him till he was old enough and strong enough to look out for himself. We didn't promise to release this son any time that he might wish to be free from our guardianship.

Certainly, one ought not to have to see the Philippines to know that a period of fifteen years or twenty years is not sufficient to train and develop this people to a point where they are able to bear without assistance all the responsibilities of a republican form of government.

We Americans believe that so far as our own interests are concerned it would be better to withdraw. From a military point of view the Philippines are a source of weakness. Financially, they are a burden. Few Americans will ever settle in a torrid climate. The distance is so great and the climate so hot that our people will never come to these islands to colonize. We ought not to encourage immigration to the tropics. If we wish to maintain our strength as a nation we had better stay in the climate that has made us strong. The Spaniards who have been in these islands for long have greatly deteriorated. These islands are Oriental and will ever be so. We don't want them, and the sooner we can honorably and conscientiously get out "bag and baggage" the better it will be for us. But how about getting out before our task is done? How about forsaking our post of duty just when our services are needed most?

God has assigned to our nation a wonderful missionary work. Marvelous things have already been accomplished. The child is beginning to creep. Let us protect, nourish and teach him till he is able to stand and to walk alone.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

#### WHY I BECAME A BAPTIST.

By Finley F. Gibson.

The answer to this question must be considered from several standpoints, all apparently human.

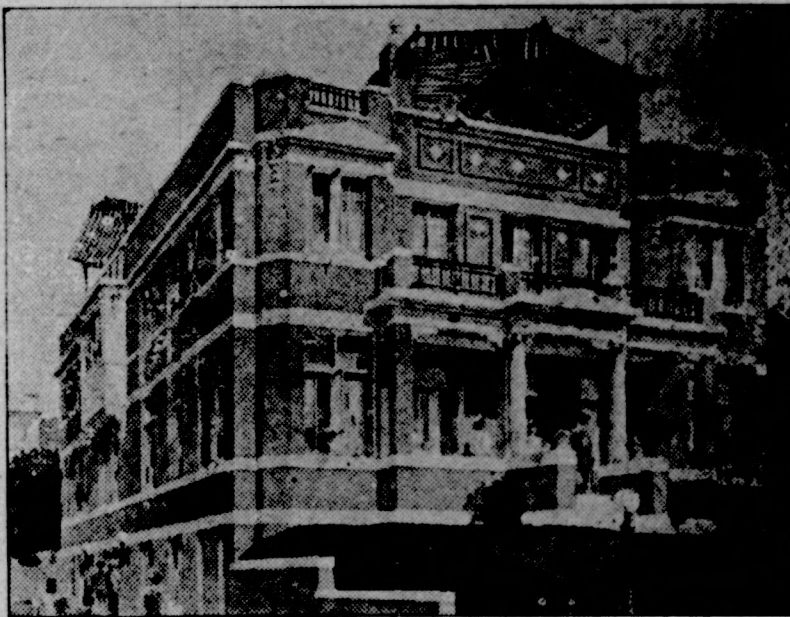
The conviction has grown with the years (I am not thirty-nine) that Providence directed from several angles, using different agencies, that I might be led to become a Baptist. A Baptist deacon, a Methodist sister, a good Baptist woman, and a Baptist school. My father was an Episcopalian, mother a Methodist, and I was a member of the Methodist church.

There lived next door to us, in the town of Hope, Ark., a consecrated Baptist deacon. As a boy, sixteen years of age, full of fun and without any deep religious convictions, this Baptist deacon took an interest in me. Many boys might be directed to the Baptists and the lives of usefulness if some Baptist deacon would seize the opportunity. At this time my sister, who was a devout Methodist, was attending Ouachita Baptist College. A wife of a Baptist preacher in Arkansas had persuaded her to go there and had prevailed upon my father to send her. She never changed her convictions. The Baptist deacon referred to placed in my hands a book on baptism and asked me if I would read it. Because of my love for him I readily consented to read the book. While the book made a good impression on me, still it did not change my convictions. My father decided to send me off to college the year after my sister completed the course. Now, at this point we have a Methodist helping to make a Baptist. My sister convinced father that Ouachita College was the place where I should go; not only did she prevail on him to send me, but she secured a roommate for me and a young man who was a Baptist, and whose mother was boarding in Arkadelphia, sending her son and two daughters to Ouachita. This woman was a devout Christian and a Baptist. When I entered Ouachita College, I commenced to attend Sunday School and preaching services at the Methodist church. It was at this point I took up the reading of the New Testament. When I came to the passages dealing with baptism, I would go to the mother of my room-mate for explanations. She soon created such an interest that I was led to give the whole subject a thorough examination. I did not know what Baptists believed. The more I studied the question the more I became convinced. I have often wondered what would have been the outcome had it not been for the aid given by the good Baptist mother, and good literature placed in my hands at the right time. It was an easy matter to accept immersion as the Scriptural mode of baptism. My troubles arose over the communion question and the security of the believer. These questions may seem easy to a person who has never been anything but a Baptist. The Lord's supper could never be settled in my own mind until I was convinced that the New Testament churches were Baptist churches; that Baptist churches alone had the Scriptural authority for the administering of the ordinance of baptism. A person who has always

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been a Baptist cannot know all that is involved in this. If I had not seen this truth I fear I would have accepted immersion at the hands of my Methodist pastor. After this my troubles arose over the question of Calvinism. It is no easy jump from Arminianism to Calvinism. The study of the New Testament, however, satisfied my heart and mind. When I was satisfied I was a Baptist, I wrote my father and asked his permission to join the Baptists. In the letter I told him I was a Baptist, and, while I did not want to go contrary to his will, I had made up my mind to follow Christ as I saw it. He replied by urging me to wait; he dared not interfere. His letter came at 6 p. m., and that night I united with the First Baptist church in Arkadelphia, Ark., being baptized by Rev. E. B. Miller.

It seems to me, as I look back and view the leadings of Providence, I would be ungrateful if I did not say that humbly speaking, Dr. H. J. F. Garret, of Hope, Ark., should have whatever credit there may be in the fact that I became a Baptist. It was due to the book he gave me that I was led to study the New Testament. If I had not been sent to a Baptist school, and there come in contact with the good Baptist woman re-

ferred to, I might not have become a Baptist.

I have tried to give in a simple, straight-forward way, the steps that led me to become a Baptist. To my Father in heaven I give thanks for the leading of Providence that brought about such a result in my life.—Exchange.

Bowling Green, Ky.

British Tourist — "I say, what makes you Americans talk with your noses?"

American — "I say, what makes you Britishers talk with your don't-you-knowses?"—London Titbits.

A Brooklyn Sunday School teacher once had occasion to catechize a new pupil whose ignorance of his Testament would have been amusing had it not been so appalling. One Sunday she asked the little fellow how many commandments there were.

To her surprise, the lad answered, glibly enough, "Ten, ma'am."

"And now, Sammy, what would be the result if you should break one of them?"

"Then there'd be nine!" triumphantly answered the youngster.—Woman's Home Companion.



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### The Creoles of Louisiana.

the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price \$1.00. Manufactured by VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.

## CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

## NEWS IN THE CIRCLE

MARTIN BALL

The church at Luxora, Ark., has secured the pastoral services of Rev. A. A. Weeks, of Wheatley, Ark. He is now on the field.

The Aberdeen Association will meet with the church at Algoma, October 3. The time of meeting has not been changed.

Pastor S. W. Sproles will begin a meeting with his church at Dwiggins the fourth Sunday in September. This scribe will assist.

Pastor Henry West is conducting his own meeting at Old Cherry Church, in Pontotoc county. Many have been saved, and the church revived.

Secretary W. D. Powell, of Kentucky, has been forced to leave his work and go North for awhile on account of declining health. It is bad that he cannot meet the associations.

The Third Avenue Church, Louisville, Ky., has called Rev. H. S. Summers of Eminence, to the pastorate. He accepts and will begin his labors there October 1.

Pastor Fleetwood Ball of Lexington, Tenn., has been given a splendid Maxwell car by his people. He has no excuse for not getting about now.

John T. Held, who did such excellent work in Mississippi for a few years, more recently at San Marcos, Texas, has accepted a call to Stamford, Texas and entered the field.

Pastor W. H. Barrett, the new pastor of Mt. Olive, has recently closed a fine meeting with his church in which there were 32 new additions. He begins a meeting at Seminary, September 10.

Pastor H. C. Brabham, First Church, Inman, S. C., has just enjoyed a splendid meeting in his church. Dr. W. M. Vines, of Charlotte, N. C., did the preaching. Ninety-eight additions—74 by baptism.

Rev. R. E. Zachert, has accepted a call to Holly Springs. Pastor Leonard Leavell having resigned to go to the Seminary at Louisville, Ky. We extend to Bro. Zachert a cordial welcome. The Holly Springs church goes to full time.

Rev. Geo. E. Burlingame, who has served the First Church, San Francisco, Cal., for 10 years, has resigned. It is not stated what his plans for the future are. The resignation is effective January 1917.

The family of Missionary I. N. Yohannan of Armenia, after being separated from him since the beginning of the European war, are now on their way to him in America. His friends will rejoice.

Arrangements have been completed for the consolidation of the Home Field and the Foreign Mission Journal. The first copy will be mailed in November. The mailing list is now being prepared.

Pastor McLeod is looking forward to a great meeting in Port Gibson, in October. Pastor H. L. Martin of Indianola, is to do the preaching. The church and citizens of that town will enjoy a feast of good things.

Pastor Harry Leland Martin is this week aiding Pastor S. G. Pope in a meeting at Belzonia. The Clark Memorial Quartette is singing. Already there have been seven professions. The interest is steadily growing.

Dr. Ben Cox, of the Central Church, Memphis, has just closed a great meeting at Senatobia. Pastor Cinnamon is rejoicing. There were 42 additions to the church and a great revival in the membership.

The protracted meeting at Clarksdale is now going on. Evangelist J. B. DeGarns is preaching with much power and Gospel Singer McCravy, of South Carolina is leading the music acceptably. We need the prayers of all Christians.

Dr. John T. Anderson and his wife sailed August 24th for Chengchow, China as missionaries. Mrs. Anderson will work in the girl's school, Yangchow, China. They are well qualified for the work to which they go.

Pastor L. O. Leavell has resigned at Byhalia and the church has called Dr. T. S. Potts, who has accepted. The resignation takes effect October 1st. Bro. Leavell expects to enter the Southern Baptist Theological Seminary in the fall.

Miss Effie Chastain, who attended the Training School at Louisville last session, left last week for Hanava, Cuba. She enters upon her duties as missionary of the Home Board. She is a daughter of Missionary J. G. Chastain of Mexico, and well qualified for her work.

Dr. F. M. McConnell, of Texas, has accepted the position of State Secretary of Missions for Oklahoma. J. C. Stalcup, who has served in this position so faithfully for many years was forced to resign on account of failing health.

Evangelist J. W. Hickerson, of the Home Board, recently closed a god meeting at Fugay Springs, S. C. The meeting resulted in 24 additions, 17 by baptism. The church being without a pastor, Bro. Hickerson administered the ordinance of baptism.

## DREW.

Drew has just experienced one of the greatest meetings in her history. The preaching was done by Bro. E. J. Isenhower of Houston, Texas, who belongs to the T. T. Martin force.

Evangelist Singer R. W. Bailey, also of Houston, Texas, added much to the meeting by his prayerful leadership of the song service.

Isenhower is a great Bible preacher. I can only wish he could hold a two week's meeting in every church in Mississippi. He does not appeal to the masses, because he becomes so absorbed in preaching the truth he seems to forget that any one else lives. He deals, almost altogether, with the subject of eternal salvation through the grace of Jesus.

Many could not stand this and dropped out but the elect according to His grace stood by the truth.

Result 24 additions, seven of them for baptism, the rest by letters, church stronger.

S. W. SPROLES.

## CLASSIFIED ADVERTISEMENTS.

### PERSONAL OPPORTUNITIES.

Write Photo Plays: \$25-\$300 each paid. Experience unnecessary; details free to beginners. Producers League, 401 St. Louis, Mo.

Earn \$25 Weekly, spare time, writing for newspapers, magazines. Experience unnecessary; details free. Press Syndicate, 908 St. Louis, Mo.

Women Make Money Introducing Priscilla Fabrics, Hosiery, Underwear, Dresses, in spare time. Beautiful samples furnished. Fitzhugh Co., Dept 108 Trenton, N.J.

### REAL ESTATE.

Virginia Farms, Orchards, and Country Homes. Write for particulars to Department A, Virginia Land, Immigration Bureau, Inc., Roanoke, Va.

10,000 Acres for Sale: Suitable for sheep raising. Write for particulars to Louis A. Scholtz, Roanoke, Va.

### 1,200 BIBLE QUESTIONS

#### In Consecutive Order

Every church and every community should have one or more classes using Dr. Hill's 1,200 Bible Questions in the study of the Bible. The work arouses the greatest interest. Suitable for all. Ladies, see that a class is started, or use them in your societies.

"Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions."—Mrs. S. R. Boykin, Sec'y Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

"I consider it the finest course of Bible study I ever saw. The questions are asked in such a way as to instigate search in the Mine of Truth."—Rev. M. E. Davis, Pastor Baptist Church, Duffau, Texas.

Don't delay ordering the booklets, but start the good work at once.

ANSWERS printed in separate pamphlet. Sold at same prices as question books—10c, three or more 8 1-3 cents each. Orders promptly filled when sent to THE BAPTIST RECORD, Jackson, Miss.



### PARKER'S HAIR BALM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

### HINDERCORNS

Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscor Chemical Works, Patchogue, N. Y.

## MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 13th, 1916

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Wink County Mississippi



## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### JOHN HUTCHINS.

John Hutchins was born near Hebron, Lawrence county, Miss., now Jefferson Davis county, July 11, 1827 and died August 18, 1916, aged 89 years, one month and six days. He married Mrs. Margaret Frances Gonneaux, December 3, 1857. Four children were born to this union, two of whom are dead. His wife having died, he married Mrs. Mary Elizabeth Weathersby Loyd, January 24, 1874. To this union four children were born, three of whom are living.

Brother Hutchins was a consistent Christian. He was a member of Hebron Baptist church. The records do not show when he joined the church. He was chosen clerk of the church in 1858 and served twenty-six years. He was regular in attendance at church as long as he had strength, and that was until a short time before his death. One remarkable thing about Brother Hutchins is, he died in the house in which he was born, and had never lived in any other only about two months. He lived a very quiet life, never complained during his last sickness, and died in the triumphs of the Christian faith, and could truthfully say, "I have fought a good fight, I have finished my course, I have kept the faith."

R. DRUMMOND.

### JOHN COOPER BENSON.

John Cooper Benson, son of John and Carrie Dampeer Benson, was born near Hebron, Lawrence county, Miss., December 2, 1891, and was murdered in Memphis, Tenn., July 20, 1916. His parents died when he was eight years old, there being only a few days difference in their deaths. Cooper, with two brothers, Pearl and Wade, lived together on the farm their parents left them. Cooper attended school as he could and finished in the high school at New Hebron, Miss. He then took advantage of some other schools. The last being Hattiesburg. He then set out in the world. His last place to work was Memphis, Tenn., where he had been for about eighteen months, when he was killed by a shot from the hand of a thug.

He was a bright, cheerful young man, making friends of the best people wherever he went. He was baptized into the fellowship of the New

Hebron church, August 18, 1911. He kept his church membership with him and was not ashamed to be known as a Christian, neither that he was a Baptist.

"They who knew him best will bless his name -  
And keep his memory dear while life shall last;  
His words were kindness, his deeds were love,  
His spirit humble, he rests above."

R. DRUMMOND.

### MRS. NORA SIMMONS TOLAR.

On August 6th our community was made sad at the passing of Mrs. Nora Simmons Tolar. Although her general health had not been good for many months, the end came after a brief illness at the Baptist Hospital at Memphis.

Mrs. Tolar was born in Yazoo county, February 6, 1859. She was married in 1879 to Mr. J. K. Tolar. The two spent most of their married life at Belzoni. To them were born a son and a daughter, who remain to mourn the mother's departure.

That which adds beauty to an early surrender to Jesus is the thought that it preserves the future for the development of Christian character. Such was the experience of Sister Tolar. When a girl of fourteen she gave her life to the Master; and from that time to the day of her higher call, hers has been a life of earnest consecration to God. Although she had not attained unto old age, her years of service had enriched her spiritual life and left their impress upon her noble character.

She was a member of the Belzoni Baptist church and was prominently identified with all phases of church life. Well does her pastor remember her constancy in the work, her sacrifice in service. And behind the deeds she performed was a life that inspired the confidence of those whom she served. She practiced the doctrine of abhorring that which is evil and cleaving to that which is good.

However radiant was her influence in other circles, her life was most resplendent in woman's greatest sphere—the home. Her devotion to her husband and children was constant and beautiful. In her home her presence was a benediction. And while her loved ones feel keenly the loss they have sustained, they can rejoice in the memory of her life, which gives evidence that she has gone to the realms of everlasting glory.

Her pastor,  
S. G. POPE.

### IN GREEN COUNTY.

I have just returned from Green county where I helped Brother Parker in a meeting at Sand Hill church, near Richton. We had a great meeting. Thirteen added to the church by baptism. The church is greatly revived. Several Landmark brethren took on new life. This was my third meeting with this church. At the first one we baptized nine young men. At the second, twenty-one were added by baptism. Thirteen were added in the third meeting. This is a great country church. It is located in the storm district. They have to build a new house. One

hundred and fifty dollars from the State Board in a church building at Sand Hill, in Green county, would be a death blow to Landmarkism. Simply because their leaders say the State Board will not help in a country church. Brother Tomlinson preached for this church for three years. They are getting ready to build a new house 40x60 feet. Here is a great opportunity. God bless The Record.

W. J. HARVEY,  
The Blind Preacher.

### TIME AND PLACE OF ASSOCIATIONAL MEETINGS FOR 1916.

Mt. Pisgah—Pleasant Ridge—Sept. 16.  
Bethel—Bethel church—Sept. 16.  
Tallahala—Pine Grove church, five miles west of Ellisville—Sept. 16.  
Hobolochitto—White Sand church—Sept. 19.  
Tippah—Ashland church—Sept. 20.  
Pearl River—Kokomo church—Sept. 20.  
Bay Springs—Mossville church—Sept. 20.  
Calhoun—Sarepta church—Sept. 21.  
Jefferson Davis—Ebenezer church—Sept. 22.  
Montgomery County—Bethsaida church, twelve miles south of Kilmichael.  
Red Creek—Sand Hill church—Sept. 23.  
Zion—New Hope church—Sept. 27.  
New Liberty—Good Hope church—Sept. 27.  
Pearl Leaf—New Hope church—Sept. 28.  
Walthall—Salem church—Sept. 29.  
Liberty—Antioch church—Sept. 29.  
Oktibbeha—Macedonia church—Sept. 30.  
Carey—Woodville church—Sept. 30.  
Chester—Clear Springs church—Sept. 30.  
Strong River—Pleasant Hill church—Oct. 3.  
Louisville—Morgan's Chapel church—Oct. 3.  
Kosciusko—Kosciusko church—Oct. 4.  
Aberdeen—Algoma church—Oct. 3.  
Yalobusha—Charleston church—Oct. 4.  
Coldwater—Senatobia church—Oct. 4.  
Mississippi—Concord church—Oct. 5.  
Central—Utica church—Oct. 5.  
Lauderdale—New Hope church—Oct. 6.  
Magee's Creek—Line Creek church—Oct. 7.  
Copiah—Sardis church—Oct. 10.  
New Choctaw—Bethany church—Oct. 13.  
Lincoln County—New Prospect church—Oct. 13.  
Leaf River—Shady Grove church—Oct. 13.  
Lawrence County—New Hebron church—Oct. 13.  
Tombigbee—Highland church—Oct. 14.  
Choctaw—Blackwater church—Oct. 14.  
Yazoo—Carrollton church—Oct. 17.  
Jones County—Centerville church, 15 miles southwest of Laurel—Oct. 17.  
Bogue Chitto—Friendship church—Oct. 18.  
Union—Hermanville church—Oct. 19.  
Trinity—Antioch church—Oct. 19.



Rankin County—Dry Creek church—Oct. 19.  
Harmony—Good Hope church—Oct. 20.  
Hopewell—Pleasant Ridge church—Oct. 24.  
Deer Creek—Merigold church—Oct. 24.

We have received no minutes of the following associations and hence cannot give time and place of meeting:

Tallahala.  
Tishomingo.  
Jones County (a new association).  
Adoniram Judson (a new association).  
Will some brother please furnish data for these associations?  
Tishomingo—Tishomingo church, on the I. C. R. R.—Tuesday after second Sunday in Sept.

### SENATOBIA REVIVAL.

We have just closed a twelve days' meeting in which we had the assistance of Rev. Ben Cox, of Central church, Memphis, and his daughter, Miss Mayme. This was probably the greatest revival meeting in the history of Senatobia church. There were forty-nine additions, thirty-six of these by experience and baptism, and thirteen by letter. We look for others to follow. Brother Cox is a preacher of great power and effectiveness. He exalts Christ, and magnifies the work of the Spirit. He is skillful in "drawing the net" and "stringing the catch." Altogether, a most satisfactory pastor's helper. Miss Mayme Cox rendered very valuable assistance as soloist and accompanist. Her sunny, winsome personality quickly won her way into our hearts. The pastor is just entering the tenth year with these delightful people, with grateful and happy heart.

A. T. CINNAMOND.

### GOOD NEWS.

Evangelist J. W. Hickerson, of the Home Board, closed a ten days' meeting with the Fuquay Springs Baptist church, August 31, 1916, and Sister Hickerson was with him in the work and she did fine work with the boys and girls and it had a telling effect. It was from this group that we had most of the converts.

There were twenty-four additions to the church, fourteen by baptism and others to follow. Brother Hickerson is not only a strong preacher of the gospel but he is indeed a teacher of the Scriptures.

W. H. BLANCHARD.

### DROP BRICK IN FEED BOX

It Will Do the Rest  
No Dosing—No Drenching  
Every Animal  
Its Own Doctor  
Stock Like It—  
Stock Like It  
A Handy Medicine—  
It Salts 'em Too  
Saves Time, Labor and  
Veterinary Bills  
Best Worm Medicine and  
Tonic Ever Produced  
You've tried the rest—  
Now use the Best  
Contains Copperas for  
worms, Nux Vomica, a  
tonic, Sulphur for the  
blood, Saltpetre for the  
kidneys and the purest  
Dairy Salt.

Blackman Stock Remedy Co.  
Chattanooga, Tennessee.



## A GOOD MEETING AT MT. ZION.

We closed a nine days' meeting with Mt. Zion church, in Wayne county, on September 3. At a previous conference my church requested me to do the preaching. In that meeting, as well as all other meetings where I do the preaching, I aimed at three things: (1) Let it be orthodox; (2) make it plain; (3) make it powerful. This can only be done by the presence and power of the Holy Spirit.

The church was in sore need of a deep, thorough, genuine revival, and this was realized. The congregations were large and attentive. The July storm has caused great damage to the crops in this part of the State. There will not be over ten per cent of a cotton crop, nor over twenty-five per cent of a corn crop made. There were ten additions to our church.

GEO. W. KNIGHT.

## LOTUS.

We recently closed our meeting here at the Four Mile church. The membership was revived and the entire community felt the touch of divine power.

The former deacons having been removed by death, the church met on the day following the close of the meeting and elected Brother G. T. Young and Joel Huffstickler, deacons, and Miss Mally Wixon, clerk. On the same day we raised enough money to do some repair work on the church building. The organizing of a Ladies' Aid Society was begun also.

I am young in the pastoral work and feel the need of the Christians' prayers that I may have the wisdom and guidance of the Holy Spirit to carry on the work He has called me into.

Yours in Christ,

G. CLEVELAND HODGE.

Long Beach, Miss.

## GALILEE CHURCH, GLOSTER.

Our meeting of ten days has closed with gratifying results. Brother H. M. King, of the Second church, Jackson, Miss., was with us to do the preaching, and Brother E. A. Petroff, of Blue Mountain, Miss., to lead the singing. Both endeared themselves to the hearts of our people, and under the lead of the Spirit did us a great service. The Galilee church, and the various other churches and the whole town has been greatly benefitted by their having come this way. Seven were baptized and four received by letter. And then a debt of \$1,500 on our new building was lifted. This pastor never saw people give so heroically as did the Galilee folks yesterday. They are of the giving sort.

JESSE L. BOYD,

Pastor.

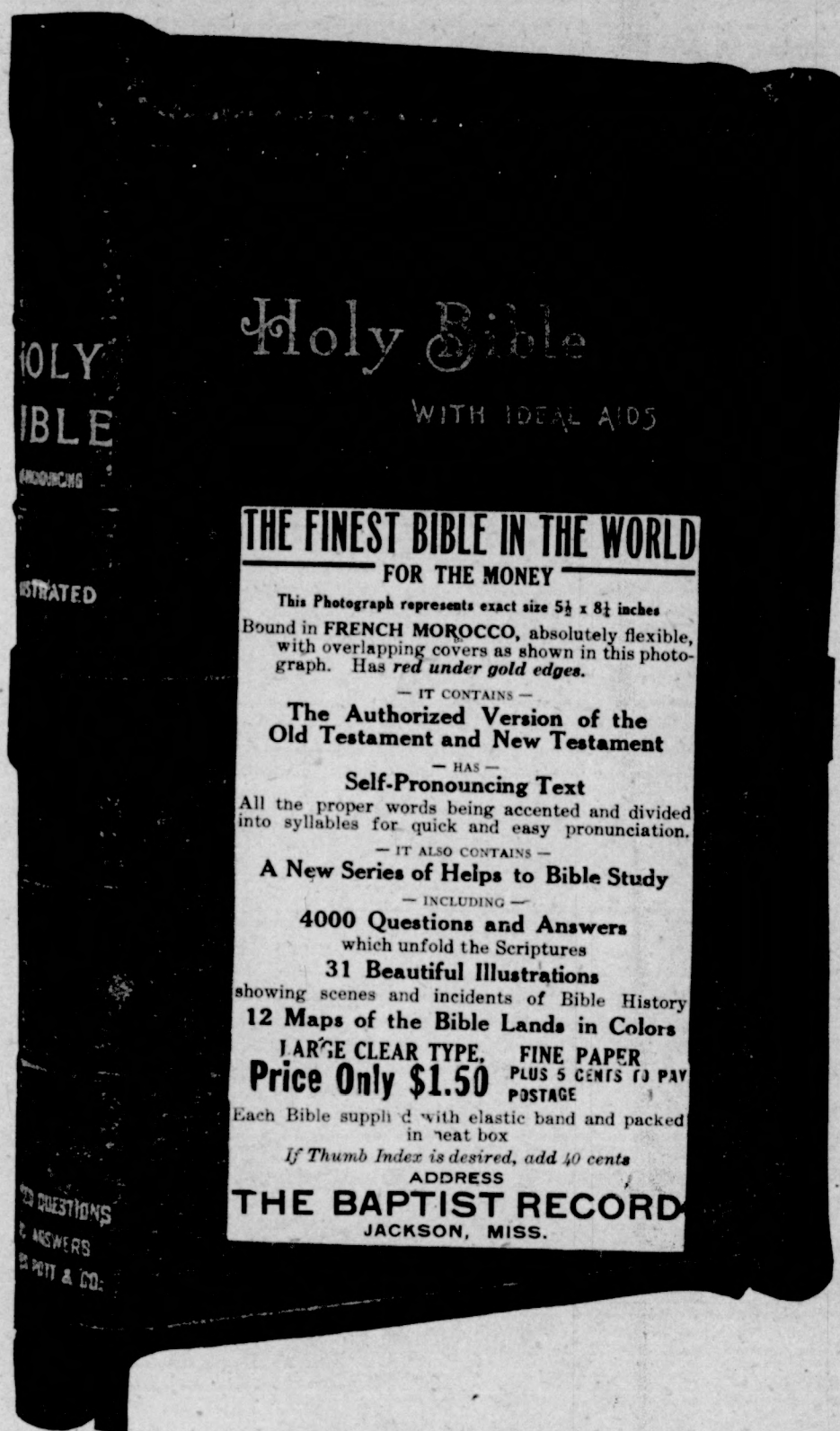
Old Friend—"I hear you have an offer from another church."

Young Parson—"Yes, I have a call offering \$4,000 per year."

Old Friend—"And you are now getting?"

Young Parson—"Nine hundred."

Old Friend—"Call? I should designate that as a yell."—Louisville Courier-Journal.



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Jackson, Miss.

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